

ROSICRUCIAN DIGEST

1959
AUGUST
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Cycles and
Vibrations
Why dynamic periodic
rhythms?



Life as
an Initiation
In introduction
to the unknown.



Tuning in
with Immortality
Some firsthand
experiences.



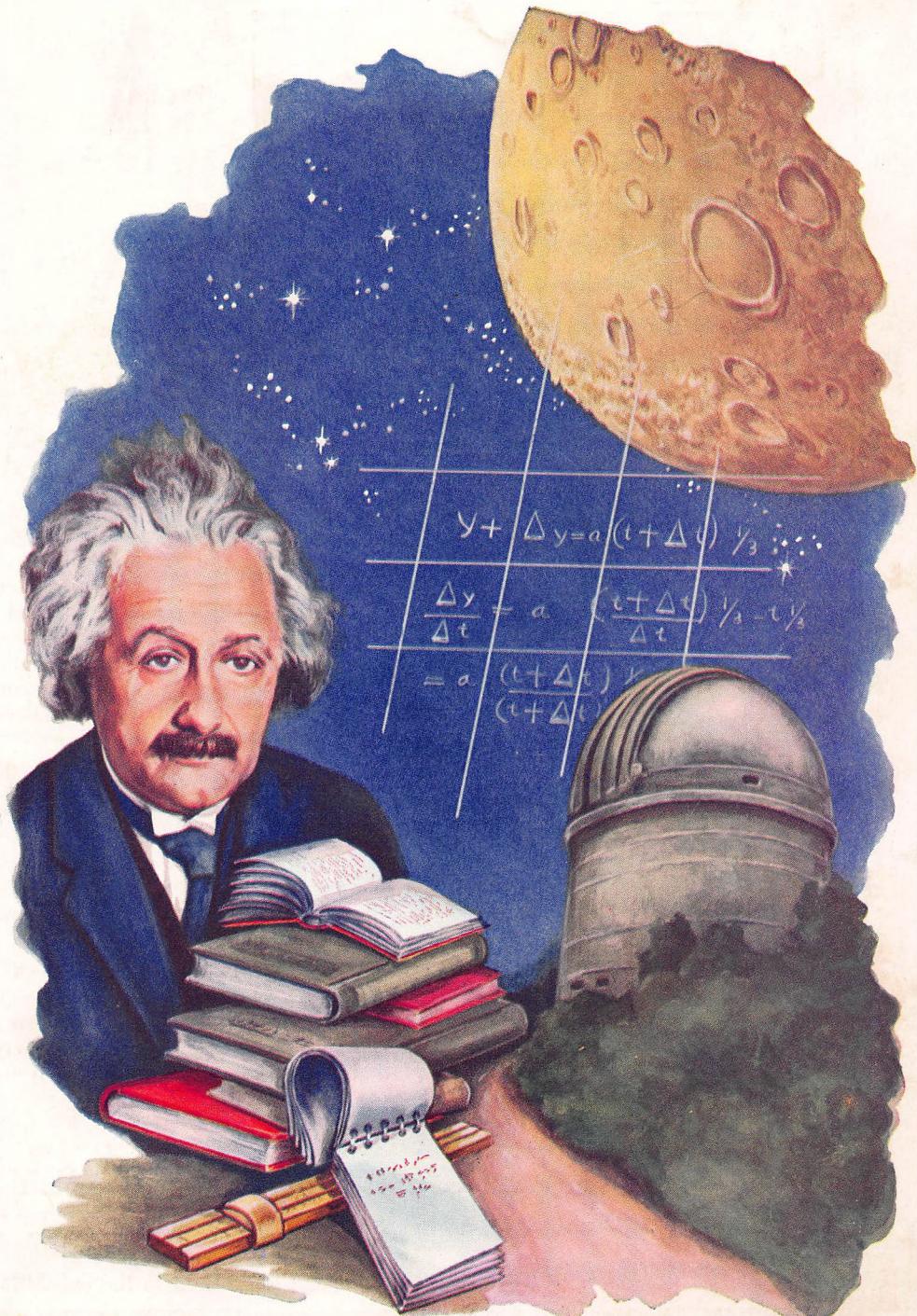
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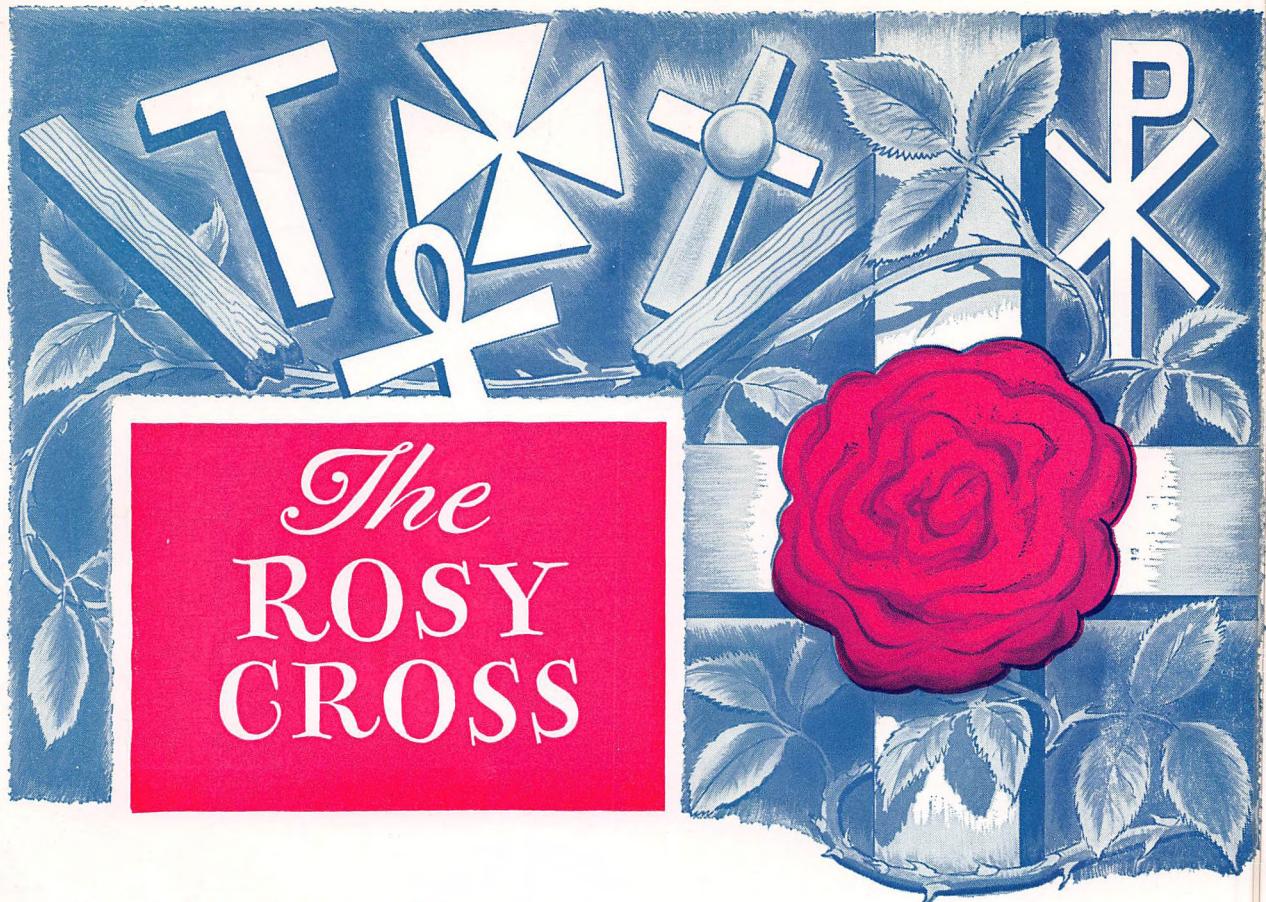


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DISTINGUISHED CURATOR VISITS MUSEUM

Bernard V. Bothmer, right, Associate Curator of the Department of Ancient Art, Brooklyn Museum, is seen in discussion with James French, Curator of the Rosicrucian Egyptian Museum before one of the valuable exhibits in the Museum. Dr. Bothmer, authority on Egyptian antiquities, while lecturing in San Jose, visited the Rosicrucian Museum and commented on its splendid Egyptian collection.

(Photo by AMORC)

The Mechanism of Mind



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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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THE THOUGHT OF THE MONTH

SOLOMON AND THE MYSTERIES

By THE IMPERATOR



NE but needs access to an extensive research library to find the halo of mystery and the fabulous legends that surround the life of Solomon. These are not only the creation of the Jews but likewise of the Arabs who were followers of Mohammed. They also appear in the religious accounts of the neighboring states which were vassals of Solomon's kingdom. To distinguish fact from fancy, of course, is nearly impossible. Some accounts, however, are obviously allegorical and can be discredited from a historical point of view. Solomon had many critics even among his own people. These critics attributed many of the evils of the day to his acts and decisions. Similarly, the citizens of our times relate every economic adversity to a conceived misjudgment on the part of their supreme governmental leaders, be they kings or presidents.

The information we are to relate is twofold: the generally accepted chronological or historical facts, and the traditions that have persistently been carried down through the centuries. These traditions have become a part of the unwritten Rosicrucian records and, when compared with history, have a strong probability of truth.

The time of the birth of Solomon appears to be well established as the year 986 B.C. He was the second son of David and Bath-sheba. Nathan, the prophet, called him Jedidiah, which literally means "Beloved of YHWH," or of God (Jehovah). It was assumed by the Prophet Nathan that David had been

finally instructed to call his son *Solomon*—meaning in substance, "peaceful." This name seems to have presaged the character of his reign for it was one that was "favorable and peaceful." It appears that Solomon had, as a youth, a close affection for both his father, David, and for his mother. The mother, Bath-sheba, was reputed to have been an exceptionally talented woman, displaying unusual judgment. This was a heritage that served Solomon well. Solomon became the third king of Israel in 971 B.C., upon the death of David. That Solomon should reign was his father's wish. David counseled his son as to the personages he should consider his advisers and who should particularly serve him. It is apparent, too, that David admonished young Solomon concerning the political enemies of the reign.

Solomon's older brother, Adonijah, conspired to become co-regent with him, having perhaps the purpose of eventually usurping his place. The early wisdom of Solomon was evident in his detecting the strategy of this plot. In accordance with the practice and customs of the time, Solomon had Adonijah executed as well as certain highly placed co-conspirators.

Solomon's inheritance was tremendous. It consisted of a well-organized and prosperous government. Solomon displayed his ambition and aggressiveness at an early age. He immediately proceeded to increase his advantages, both militaristically and economically through wise statesmanship. His religious spirit was manifest in that his first principal undertaking was to go

to Gibeon and to offer "one thousand burnt sacrifices" to YHWH, asking for divine assistance. Subsequently, it is related he had a dream in which YHWH appeared to him, asking: "What shall I give thee?" The excellence of Solomon's mind in estimating the true value of things is found in his reply. He chose to have as a gift the *wisdom of a Judge*.

The numerous wise decisions of great magnitude made by Solomon in many of his affairs of state would seem to indicate that YHWH had granted him his wish. The popular account of his decision as to which of two women appearing before him was the real mother of a child each claimed, is an example of his renown for wisdom. His critics, however, have stated that he showed lack of judgment in his marriages. They attribute to this cause some misfortune which befell the state. As was the custom, Solomon could choose many wives. He chose his brides from the royal families of neighboring states, as the Phoenicians, Hittites, Egyptians, and several others. Actually, this, at first, was good statesmanship. It brought these neighboring states into a domestic and friendly relationship to the Kingdom of Solomon. It bound the respective nations closer together.

Objection was particularly directed to Solomon's marriage to an Egyptian princess. He erected a special residence for her which was lavish. Apparently, if we may believe the critics, she was his special favorite. It would seem, too, that Solomon spent quite some time in Egypt and during his sojourn there was greatly impressed by the magnitude and splendor of the Egyptian architecture. There, too, as a royal visitor, he made the acquaintance of the Kheri Hebs, or chief priests, who were the sagacious and learned element of the Egyptian populace.

The various wives brought with them their respective religions; some of which were polytheistic. The worship of numerous gods was repulsive, however, to the monotheism of Judaism. Nevertheless, Solomon showed considerable personal tolerance and allowed his brides their religious faiths notwithstanding the heterodoxy. Possibly this tolerance was misunderstood by Solo-

mon's people. It was probable that it was an act of statesmanship by which Solomon brought the royal families of his wives into closer relationship to his own kingdom.

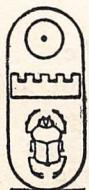
To keep domestic peace, Solomon lavished luxurious quarters upon his wives and gave pretentious court affairs in his palace. The cost of many of these events was tremendous. It resulted in a severe taxation of the people to replenish the royal treasury, and, of course, with resultant dissatisfaction of the populace.

The Famous Temple

David had intended to build a great temple to the sole God, YHWH, whose name was ineffable. Solomon desired to carry out his father's wish. To accomplish this end, Solomon consulted an old friend of his father, Hiram, king of Tyre. He finally entered into an agreement with Hiram that the latter should supply cedar from the famous forests of Lebanon for use in the building of the temple. To accomplish this, it is related, Solomon sent 150,000 men to Lebanon "to cut and hew timber." The timber was floated "on rafts to Joppa and thence transported to Jerusalem."

Of particular significance is the manner of construction which is emphasized in both the rabbinical and Arabian records. The huge stones used in the building of the temple were prefabricated; that is, they were cut and exactly fitted at the quarry in advance. Apparently each stone was numbered so that it could be joined on the site with other stones, also previously cut with mathematical precision. It is related in ancient archives that "the stones and timber were put together noiselessly." Not even the sound of a hammer was heard. It is said that people were mystified by the temple erection. Legend further relates that "large stones were seen rising and setting in place of themselves."

Actually, prefabrication of masonry in the quarry was not unique to Solomon's temple. The Egyptians had been doing this for centuries before the time of Solomon. The Great Pyramid of Cheops, as one example, is constructed of enormous stones which average some two and a half tons each. The huge



blocks were fitted together so accurately that not even the blade of a knife could be inserted between them! The quarry where these blocks were hewn and prefabricated was discovered by modern Egyptologists. There has also been found what appears to be the architect's description of the manner in which the blocks were to be hewn. Each block before it arrived at the site of the building had been predetermined as to its exact position in relation to other stones. That the Egyptians were proficient engineers and builders is found in the evidence of the work they accomplished.

Crafts and Symbols

Though Solomon engaged Phoenician craftsmen to make the exquisite temple furnishings, he also had skillful Egyptians fabricate the stonework. This is quite evident. We must keep in mind that he married an Egyptian princess and undoubtedly during his sojourn in Egypt had been shown by the priesthood the manner and secrets of this type of construction. To the populace of Jerusalem who were, by comparison to the culture of Egypt, relatively more provincial, this type of construction was fantastic! It suggested something weird and magical.

An example of the belief that there was something supernatural in this "modern" construction of Solomon's temple, is another legend that has descended to us. We are told that in certain quarters it was the general opinion that Solomon had "the stones hewed by means of *shamir*." The *shamir* is "a worm whose mere touch cleft rocks." According to Hebraic literature, the *shamir* was brought from Paradise to earth by an eagle! All of this merely points up how confounded the common people were by this new and different type of construction.

The skilled workmen, both Egyptians and Phoenicians, had what we may term *secret guilds*, or brotherhoods. Their fundamental purpose was neither religious nor esoteric. Rather, they were formed to protect the secrets of their craft. For example, workers in metal and stone had over the centuries of time evolved techniques for the mastery of their trade. These were principally handed down from father to son. Fur-

ther, there were particular rites involved with the imparting of the "trade secrets." Obligations had to be taken wherein one promised not to divulge in any manner what he had learned in his apprenticeship, and it was, in fact, a kind of *initiation*.

Each craft had its trade symbol and these old symbols are still extant. Further, there were other symbols which depicted the responsibility of the craftsman to society as a whole. These were exhibited and expounded upon during the secret initiation or rites. Some of the symbols were etched or inscribed upon the building materials used by the initiated craftsmen. Any person falsely using such symbols might lose his life; in fact, during the initiation the penalties to be exacted for a violation of the craft secrets were dramatized to impress secrecy upon the craft initiate. It was customary in Egypt and Phoenicia that the craftsmen working upon a large project would meet periodically in its shadows. At these conventicles the secrets would be divulged to the new candidates. The same practice was carried on centuries later in the guilds of Rome in the Middle Ages.

Seven years were required to complete the great temple of Solomon, but thirteen years were necessary for the final construction of the king's palace! Solomon, to his further credit, decided to improve the architectural appearance of the whole city. To do all these things, great sums of gold and precious metals were needed. Taxes alone were not sufficient. Solomon revealed himself during this crisis as a shrewd businessman. He "bought from the Egyptians horses and chariots which he sold to the Hittites" and to other peoples at apparently a substantial profit.

His next economic project was to organize a commercial fleet in conjunction with the Phoenicians who were most proficient traders and seamen. Each three years a large fleet would depart for the coast of the Arabian Peninsula. From there it would return with a fabulous amount of gold and rare tropical plants and herbs. Legend relates that Solomon had gold mines in Arabia, now popularly known as "King Solomon's Mines." In relatively

modern times numerous expeditions have put forth on hazardous adventures to try to locate these mines. Some persons have even related that they discovered them only to fail again to relocate them. However, the gold and the sale of the tropical rare herbs collected added revenue "to increase the pay of his capital city" and to maintain Solomon's palace and military organizations.

Culture Emphasis

Solomon's activities were in no wise limited to the construction of huge edifices or the enlargement of his political domain. He had, it is recorded, an excellent knowledge of botany. His knowledge of trees, fruit, and of the life of bees was renowned. He was also a genius in the composition of proverbs and songs. It is said of him that he was "wiser than the sages of Egypt." However, this further indicates that the wisdom of Egypt's priesthood and mystery schools was well known. It is recounted that Solomon selected the wise of Egypt and of other neighboring states to counsel him and to instruct him in the known arts and sciences. They secretly met (as a mystery school) and discoursed upon the phenomena of nature. So accomplished and proficient did Solomon become in the application of this secret gnosis, this publicly-unrevealed knowledge, that he was accused of invoking the supernatural and performing magic.

Already we have related that Solomon was liberal in religious matters—which attitude invited severe criticism from his orthodox subjects. Because of this he began to lose his hold upon the people. Nevertheless, Solomon built synagogues and houses in which the sacred Mosaic Law and Commandments were taught to scholars and the public, including children. In the private, so-called mystery classes in which the sages met, the symbols of the craftsmen, the operative signs were given speculative and esoteric meanings corresponding to Cosmic and natural laws.

Both legend and history relate that Solomon was also a prophet of note. He

presaged that the temple and city were to be sacked by the Babylonians. In preparation for this, he had an underground receptacle constructed in which the Ark, a sacred Judaic reliquary, was placed. In this chamber were also placed, it is said, tomes or scrolls containing sacrosanct truths.

With the dissatisfaction of Solomon's policies, mostly misunderstood by the masses, there was further defamation centered upon his Egyptian wife. An example of this is an allegory which relates: "When Solomon wedded Pharaoh's daughter, the Angel Michael drove a rod into the bed of the sea; and the slime gathering around it formed an island on which, later, Rome (enemies of Jerusalem) was built." In defense of Solomon, his friends say that he married the Egyptian princess to convert her.

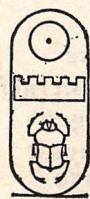
There is an interesting tale of Solomon's introduction to Queen Saba (Sheba). On one occasion he was making merry at a festival and he noticed that no mountain cock was present. This was a bird known as the *Hoopoe*. "The bird was summoned." The bird supposedly said that it had been looking for a land not yet in Solomon's domain. It had at last found one in the east. Its capital city was Kilor, and the ruler was Queen Sheba. After gaining this information Solomon demanded her presence. Queen Sheba sent in advance of her coming elaborate gifts to Solomon and finally made her appearance at his palace. The various accounts emphasize the great riddles which she asked of Solomon to test his wisdom, and she was deeply impressed with the ease with which he solved them.

Solomon died at the age of fifty-three when his temple was not as yet completed. It is related: "An angel took his soul while [he was] leaning on a staff praying." His books of secret magic, the gnosis of the mystery schools, were locked under his throne. He feared, we are told, that harm could have befallen humanity if the unprepared, the uninitiated, were to have come into possession of them.



We are rich only when we do not want more than we have, regardless of how little that may be.

—VALIDIVAR



Cycles and Vibrations

By WALTER J. ALBERSHEIM, Eng. D., F.R.C.

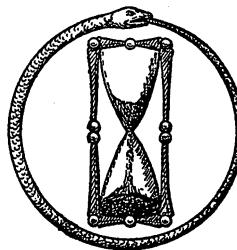
A cycle denotes a circular motion, and also the period in which one circle is completed. The word *period* immediately calls to mind that typical periodic motions, namely vibrations or oscillations, are the transmitters and sustainers of nearly all power in the Universe.

Does this mean that cycles and vibrations mean the same thing? Everyday language seems to imply this. When we speak of "60-cycle alternating current," we mean a current that vibrates back and forth 60 times per second between positive and negative polarities. Evidently, cycles and vibrations are closely related. Yet, there is a fundamental difference between them. Vibrations imply a constant reversal of polarity and an alternation between different forms of energy. Cyclic motion proceeds in changeless uniformity.

Think of our Sun that revolves around its axis in a period of about one month. If it were alone in the Universe, the assertion that it revolves would not only be unprovable but, according to Relativity, meaningless: There would be no point of reference from which the revolutions might be counted. We, on the Earth, can observe the Sun's rotation, because we are separate and distant from it.

The same is true of the yearly cycle. Assume that the Sun and Earth were the only stars in existence and that the axis of the Earth's daily rotations was parallel to that of its orbit around the Sun. There would then be no means of knowing when the year was over. Astronomers fix the length of the year by observing the position of the Sun in relation to the distant firmament of fixed stars.

The seasons, with their alternation between long and short days, heat and cold, are brought about by the fact that the Earth's axis is inclined about 23 degrees from the axis of its orbit around



the Sun, and thus provides a direction of reference and interaction. In Wintertime our Northern hemisphere leans away from the life-giving Sun, hiding it entirely in the arctic regions. Thus, the uniform yearly cycle is transformed into vibratory alternations of light and dark, warmth and frost, birth and death.

From this excursion into astronomy we learn that in the Oneness of Cosmic being, Cycles are indiscernible. Cycles with definite periods require duality, and vibrations require interaction between dual elements.

An Experiment

You can learn more about the characteristics of cycles and vibrations by a simple experiment. Improvise a pendulum by a piece of string to which you may tie a key as bob. Begin by swinging the key around in a circle, so that the key describes a cone. As you look at the key from above its suspension point, it follows a uniform circular path, and you cannot tell when a cycle is completed without glancing at some external object such as your body. But when you observe the swing from the outside, for instance, by looking at a mirror, you see a swing from right to left and back again: From the outside, the cyclical motion presents the appearance of an oscillatory, vibratory process.

Now impel the key back and forth, sideways, so that it performs real, linear pendulum swings. Its motion, as seen in the mirror, does not look very different—even its period of oscillation is the same as that of the previous rotation. And yet, there is a basic difference. The pendulum actually, not just seemingly, reverses the polarity of its motion periodically and comes to a complete stop at each end of each swing. As it slows down, it rises; and when it stops at its highest point, it has per-

formed work against the pull of gravity. It has thus acquired so-called potential energy or the power to produce motion. As it falls down to its lowest point, it gathers speed, or kinetic energy. If you put your free hand in its way, you feel the momentum of its impact.

To sum up, we observe *cyclical* motion as an unbroken, unperturbed dynamic flow. *Vibratory* motion is an alternation between two different modes of energy, between tension and release, and between opposite polarities.

Vibrations, like every vital phenomenon, may be interpreted under the "law of the triangle." Potential energy, tension, of the pendulum string, of a vibrating reed or of a charged condenser in electric oscillators, may be regarded as the positive force. In order to act, this tension must be opposed by a negative, inert mass, such as the bob of the pendulum or the inductance of the electrical circuit. The interaction of these polar opposites sets off the vibration "at the third point of the triangle."

The Holy Trinity

There exists an even more fundamental symbolism for the laws of vibration. Dr. Kuhn, a profound mystical scholar, expounds vibratory processes under the image of the Holy Trinity: God the Father stands for the Sum Total of all energy in the Universe. He represents the law called *conservation of energy*. The Son embodies the activating power of potential energy, ready to vitalize all that may receive Him. You may visualize His action as a powerful quantum ray or as the commanding Word of creation. The Holy Ghost, called Life-Giver by the Creed, is as His name implies, the "live force" of kinetic energy.

This Christian form of symbolism does not explicitly contain the female, negative element. However, we know that potential energy cannot be transformed into kinetic energy until it meets its female, material counterpart.

Seen from this viewpoint, our analysis of cycles and vibrations brings us face to face with the continuous act of creation: In Its aspect of abiding Oneness the Godhead remains eternally unmanifest. To create a World, It polarizes into positive and negative, active

and passive, male and female, mind and matter.

Visualize, if you wish, the primordial Universe as one vast sphere energized to revolve in one tremendous cycle. But, as you have seen, a cycle does not generate vibrant life unless there is a separate entity to interact with it from without.

Hence the creative impulse splits up the manifest universe into ever more, smaller and increasingly differentiated parts. Evolution thus becomes an explosive, divisive force. Each pair of polarized particles tends to vibrate in its own rhythm. But the manifold vibrations interfere with another, until the whole World seems full of disharmony, contention, and destruction.

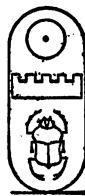
However, this seeming disintegration, this war for survival of all against all, may in its entirety be only the outgoing phase of a universal, pulsating, vibratory rhythm. The explosive force of creation may be counterbalanced by an equal force of attraction and reunification. Evolution may alternate with involution.

The Homeward Call

All mystical religions claim that an all-loving God eventually calls home the dispersed elements of creation, to rest and be rejuvenated in His Unity. On the gigantic scale of the physical Universe, some physicists and Rosicrucians surmise that the countless galaxies and supergalaxies that have been hurtling apart for the last five billion years will eventually come to a halt and return to their origin.

In the spiritual realm, the separate consciousness of individual entities, beginning with the dumb polar attractions of electrons and nuclei, progresses to the sensitivity of plants, to the instinctive willfulness of animals, and to the extreme individualism of civilized man. It is at this point that philosophy, religion, and mysticism summon him to turn consciousness back from its outward flight to the loving Source of all Mind, instructed and enriched by the experience of individual life.

This progress of Consciousness, from Oneness through Multiplicity and back to Oneness, may be the ultimate cycle.



Since it is beyond matter, time and space, we know of no interfering outside entity that could transform it into vibrations by its interference.

But in this realm of Mystery, intellectual analysis falls down. Only per-

sonal experience can carry us further. However, analysis has served and serves to good purpose if it leads us to the threshold of the mysteries, by uncovering the wisdom hidden in symbolic ceremonies.



Are There Any New People?

By JEANNE DE LAVIGNE SCOTT, F. R. C.

 **A**RE there any new people? The statistician will immediately exclaim, "Of course there are new people! Every hour hundreds of new babies are born. This goes on day and night, year after year, century after century—and always has. Some of the infants live only a few days, of course—some a few years; but millions of them reach maturity, and go on to old age. The number of human beings in the world increases constantly."

Does it? There are so many angles. Figures often lie—the root is not the seed. There is no death, only change. In speculating upon "new souls," one has a momentary vision of something naked and pale, newly thrust into a small human body. Whence comes it? Whither goes it? Is it merely a sort of experiment? Or, once fitted into humanity, must it accept its bitter medicine and continue on and on, through punishment, bewilderment, and valiant endeavor, until it is shaped and polished and utterly divested of every trait except those possessed by human nature alone?

This is not sound sense. Soul is essence—God essence. It cannot descend to faulty levels. The star upon its forehead is eternal, because it itself is eternal. "Eternal"—without beginning and

without end. There is something majestic and powerful about this word when used in connection with "soul." The eternity of soul would have to do with God. The matter does not become more complicated—it becomes less so. The nature of God is so simple that the human mind cannot comprehend it. Simplicity is the most difficult problem on earth to understand—because we cannot bring ourselves to believe in it. We build up all sorts of formulae, until we are hopelessly muddled. When we find no answer, we begin to say there is none.

But there is an answer—one guaranteed to destroy all inflated pride. After all, a bug is only a bug. Why not? All the religious doctrines known to man cannot make the bug anything except a bug. So, along the same line of reasoning, man is only man, always will be man. Why not?

There is a theory held by some that trillions of ages ago man was a tiny androgynous being only an inch or so tall. He was nourished and protected in and by sea-water. His structural mechanism was almost pathetically simple. He was something like a fish, but not a fish. He had several eyes, a heart, lungs, an elementary digestive tract—and a voracious appetite. He lived to eat—breathed to eat, slept to eat, moved to eat. This tiny creature developed from a single cell, and was located in every part of the globe.

Sometimes he was white (or nearly so). In other sections he was black—or brown or red or yellow.

Ages rolled on. In a single age, the little creature grew less than an inch—possibly not half an inch. Today we cannot conceive of such quiescence. But persistence is a marvelous force. No fossilized remains of him have ever been found, nor ever will be. Jelly does not adapt itself to fossilization—so the proud leaders of today need not shudder for fear of some debasing discovery of prehistoric ancestors.

Some thinkers claim that everything ever created possesses soul—always has possessed soul—birds, animals, flowers, trees, fish, serpents. Certainly *man* always had a soul. A soul means something, something more than a beating heart and a warm body. A soul is *life*—a God-essence. It never is wasted, never thrown away. A soul is really something to think about. There is beauty in it, and joy and courage and majesty. We are here—as was intended. We are part of the divine, magnificent pattern, which fortunately we cannot change. We return again and again and again. We cannot understand the *why*—we still are very small and primitive, you see. We have passed through many phases, and ought to be far wiser than we are. But there has been so much to do and see along the way . . . if only we could remember more—

Reincarnation. That is what has kept us going. It still does. We are the same

Jeanne deLavigne Scott spent her early years as a journalist—later, also as writer of books and professionally as a critic of poetry. Even during her travels, she occupied herself with newspaper work in many of the large cities in the United States.

She considers as her hobby—painting, composing poetry, and studying subjects such as Egyptology, archaeology, mystical and occult philosophy. During her 75th year, when thinking of herself as retired, she read over 100 books.

From her background of rich experience and an unaging mind, she herewith contemplates life from a viewpoint accumulated over a period of some 80 years.

mind that wriggled a tiny body in warm, shallow sea-water. There is nothing shameful about it. The mind is one. It persisted and still persists. A nation may perish—but its people go on and on, generation after generation. People simply are born somewhere else. Again—there is no death. It is a mistaken, false word.

Why can't we remember all these millions of past lives we have lived? In a sense, we do remember a great deal of them—men call it *instinct*. As we develop higher and higher, we call it *inspiration*. There is a word for everything.

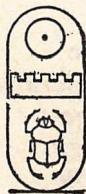
Perhaps man has invented, more than he has remembered—not only invented, but rammed his horrid and ridiculous inventions down innocent throats. No matter. All things come right in the end. The tighter the snarl, the greater the relief at the unraveling. God hath a way with Him.

So now we come to individuals—old names of those who did things and said things, wrote them down in song and story and moldy history. Even before we had much of an alphabet, we began writing down those things which seemed wonderful and glorious and occasionally perfidious. Also, we invented names, and did the best we could about dates.

But there was something else. A certain man was alive about 2500 years ago. He must by now have been back many times in various bodies and capacities. His name (in 522 B.C.) was Pindar, and he was a Greek lyric poet. Based on cycles, he returned probably about 1926—which would make him thirty-three years old at present. With his great gift, he must be singing to us at this present day. What his name now may be, we do not know. Does he remember Pindar, in the “Isles of Greece”? He does have dim memories, of course. Where is he? We do not know.

Only that much can we dig out of ancient records. Pindar made himself a part of history. *But how many lives had he lived before that?* In that particular lifetime, he was somebody. But in all of his countless earlier lifetimes, was he merely another man—or maybe a woman?

So we move forward from the warm sea-water. Now we think of layers of



society, stages, classes, and so on. Mind, opportunity, drive . . . We are still rising, half an inch in an age, maybe. It is well to remember that speed is not always advancement.

So we keep coming back—individual after individual, group after group, community after community. We should feel much at home. Times and places change—people may come back to new places, but mostly they are much the same people as they were before. This should give us pause. There may be old battles to be fought over again, old problems to be solved, old joys to feed our hungry hearts. So there are compensations. One has to adjust. Each of us has to know life and all it holds. There is no other way to learn. Some of us may feel very old and beaten and misused. That is the way it has to be. If not in one incarnation, then in another. That is the penalty for being human. But the goal is Complete Wisdom—which means complete happiness and love, and harmonium.

Many of the great ones are back with us. Perhaps they may scintillate again, as of old—that is, if they have outlived this present infancy or childhood.

The names ring like bells. Some are harsh, some deep, some like silver music. Listen to them . . . they may live in the next block, or across the tracks. Did you ever happen to think of that?

Few today have heard of Pindar. He lives on a back page in the dictionary. But there was Vergil, the great Roman poet, born in 70 B.C. Is he, at this moment perhaps, again pondering rhyme and meter? Cleopatra, the royal enchantress, is she different? Why should she be? Where is she?—in this hemisphere, in the problematical Far East, South America, or some remote island? Who shall say?

Pericles, after numerous incarnations, is he now again just a small boy? Do bright shadows of ancient Athens drift across his consciousness now and then? Is he tall for his age? Is he here in our midst, or across the wide seas?

Livy, the Roman historian, is he of this world? Is it well with him? Confucius must be more than mature. Does his wisdom still flow like liquid pearls? Does anyone listen? If he be in China, how does he fare? These unanswered

questions crowd and jostle. They always will.

The statistician claims that the population of the earth is rapidly increasing. In his calculations he fails to take into account the great fact of reincarnation. But it is terribly real—and acutely necessary for correct calculation. There are the millions killed in wars. More millions perish in purges. There are plagues and epidemics which take a terrific toll—and traffic accidents. But all these people come back. We all are very old it appears.

It makes one wonder about friends, colleagues, relatives. Who is who? Does it greatly matter? We would like to know considerably more than we do know. Has our best friend been so in other lives? How about our wife or husband, son or daughter, our political favorites, office associates, or the men who deliver our groceries or mail? The colored people whom we want to understand and who are eager to be understood? The Chinese who sell us tea and marvelous preserves, and who are occasionally so much more highly and beautifully educated than we ever shall be? The Indians who are so wise in their own lore? The small brown people of the Islands? The more we consider reincarnation, the more the questions arise. The answers, it seems, must come only psychically, if at all. Are answers necessary? Would they really enhance our day? God's wisdom is very great.

Where is John James Audubon today? Is he still painting exquisite bird pictures? Do we go on and on with the talents we possessed yesterday? Will we know Jenny Lind when she returns probably in 1964, goes to school, plays ball, rides a bicycle, owns a puppy, and perhaps begins to sing? And will she know any of us?

Nelson of the Nile—where does he sail, now in his late fifties perhaps? And where is Lafayette? Does Robert Burns appear in modern periodicals? And what name does he sign? Is Murillo painting with wonderful new colors, but the same flawless talent? And whom is Thomas Wolsey manipulating now? Or has he learned better?

We inquire with infinite deference concerning Michaelangelo. Is he busy

painting Deity, or chiseling virgin marble, or inventing some super-super aircraft? Is Tamerlane somewhere leading another conquering horde? Chief Black Hawk, where is he? And Napoleon?

Sir Christopher Wren, how is he coping with our new chicken-crate architecture?—unless he helped to originate it, which is inconceivable. Is Rabelais guffawing at our ridiculous modern structures, and making lewd, hilarious rhymes about them? Does anyone listen? We are all in such a hurry to arrive nowhere. . . .

And Davy Crockett, idol of small fry, is he living up to song and story? Are the Grimm brothers chuckling because their lovely fairies are still in print? And George Sand—does she again hatch ideas ahead of her time?

One dreads leaving out anyone. The list is crowded and illustrious. It is amazing, the great number of geniuses who have visited the earth during a few centuries. Where will one find them

now?—the queens, the kings, the statesmen, the artists, poets, composers, actors, archaeologists, religious fanatics, explorers, astronomers, chemists, writers, inventors, architects, philosophers. Chopin, Alfred Tennyson, Wagner, and Verdi, according to cyclic calculation should be here now as infants or of preschool age. And beloved Walt Whitman, should we be expecting him?

Are we looking for them? Will we welcome them and believe in them? Will we never learn? Over and over and over—we despise them, tolerate them, hoot at or lionize them, loathe or immortalize them. It is the human way, the human process. Human memory is tragically short, and memory of our own selves even shorter.

Until we are more proficient, spiritually and psychically, we shall not be able to remember. Remembrance requires thousands of centuries.

Sea-water . . . How could there be any new people?

▽ △ ▽

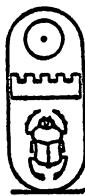
Letter Writing, An Art

Perhaps in our new-age living, letter writing will once more take its place as creative thought in self-expression. We are sharing this month a paragraph written by American-born Patrick Renfro, age 11, recently from Guam but now in San Jose. His father is in the U.S. Navy Air Force and Patrick has "moved about." His longest residence in one spot has been Guam and we think this world citizen is experiencing a bit of "homesickness" as he reminisces:

The way I see Guam is palm trees waving in the breeze, tides rolling in, a group of flying fish gliding in the wind, a dorsal fin cutting the water as a shark goes after a fish. Little sandy beaches along a ragged shore. High dark cliffs with sea gulls soaring through the air. The air is calm and quiet with just the rustling of palm trees and the squawking of sea gulls as they get their evening meal. The sun setting with the orange and purple clouds and its reflection on the ripples of the sea. At night the geckos calling as the tides slap the shore. The stars dot the heavens as they make a halo around the moon. Now the water is calm and quiet as everything is fast asleep. But the wind can suddenly start rising as a typhoon creeps near. The winds get louder and stronger. The ripples become waves, destruction is near!

—PATRICK RENFRO, Fifth Grade

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Neutrino, the Mighty Little One

By GASTON BURRIDGE

A neutrino is almost nothing—but not quite. So an antineutrino, its opposite (everything in nature seems to have one), must be almost something. But again perhaps not quite, for we are told by Science to think of the antineutrino as a “hole.” We must assume that they mean the complete hole!

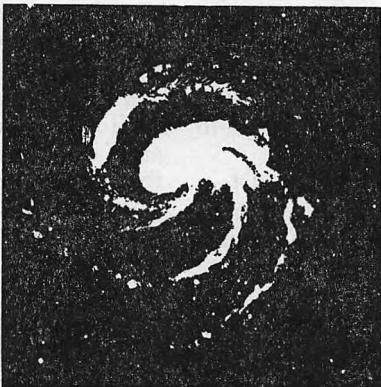
What in the world is a neutrino? A neutrino is one of the 26 atomic particles now considered as actual parts of all atoms of matter under the nuclear theory. Some physicists are even coming to believe that the neutrino, *not* the atom, is the *real* first step, the genuine basis of matter! Perhaps the neutrino is the difference, or *one* of the differences between matter and energy.

Any atom is made up of parts—electrons, protons, neutrons. The neutrino—so far—seems to be made of a fabulous drive, urge, energy—and a possible mite of something else—no one yet knows just what. At least the mass of the mite is very close to zero.

Has anyone ever seen a neutrino? No—only where it has been—or where it went by. True, we have “pictures” of the neutrino’s tracks, but not even the merest glimpse of that which made the tracks.

A special research project on the neutrino at the Los Alamos Laboratories, in New Mexico, extended over the Christmas Holiday. From the directing scientist working on the project, the others received a match-box-sized Christmas present. When they opened their gift they read on the card attached, “Merry Christmas. Guaranteed to contain at least 100 neutrinos.” Otherwise, the box was empty.

Though neutrinos are believed to travel at the speed of light, or about



186,300 miles per second, an object the size of a match box is suspected to contain about 100 neutrinos all the time! That is approximately how many neutrinos are zinging around you and *through* you presently!

If a neutrino is not the smallest “thing” in the world, it is among the smaller ones. “Little, but oh my!” Neutrinos are thought to have the ability and enough energy to pass unharmed completely through the centers of the hottest stars. No other atomic particle is believed capable of doing this. Cold objects are not thought to impede the neutrino’s progress either. In fact, this mighty midgette is indicated as capable of zipping through a lead shield as thick as from Earth to the Milky Way!

If the neutrino goes so fast we can’t catch it, and is so small we can’t lay our most delicate mechanical or electronic hands on it, how did Science come to find the particle in the first place? The answer is, Science didn’t! The existence of the neutrino, like many another matter in physics, came as just a good old-fashioned “hunch.” And from where do hunches come? The possibility of this “rambunctious bit of restlessness” was promulgated by two physicists, Wolfgang Pauli and Enrico Fermi. Fermi is credited with having given the particle its name. The word *neutrino* means, “the little neutral one.” As we will see, the “neutral” part applies only to the electrical charge of the particle, not to its actions!

Some Basic Laws

There is a condition in the science of physics which is still fundamental. It *must* maintain *always*, or the whole

arch of this subject as now practiced will tumble. The fundamental condition or principle is known as "the conservation of energy." It is the keystone of physics today. The conservation of energy principle exists and that is why perpetual motion cannot exist. For this reason, one cannot ever get something for nothing.

It works like this: If we have a given quantity of material—anything—and it disintegrates into more pieces of smaller size and mass, we still retain the *same total amount* of "stuff" in one way or another. *Nothing is ever lost. Nothing is ever gained.* Anything may change from one state to another, or from one form of matter to another form, with some *released energy*. The lesser amount of matter makes up for the added energy. But when the account of the change is finally balanced, we must *always* have *exactly* the amount of stuff we had before. If we do not have exactly the same amount as before, then something is wrong, drastically wrong.

Now, there came about, early in nuclear physics' history, a most embarrassing situation. For quite a time this status had physicists scratching their heads. It seemed as if the conservation of energy principle was about to be dethroned! The dethronement appeared to be coming from the nuclear phenomenon known as *beta-decay*. Beta-decay follows the spontaneous conversion of a neutron into a proton and an electron. The neutron, proton, and electron are prime components of all atoms save one—hydrogen, which has no neutron.

In this beta-decay process, we would rightly expect a certain amount of mass to be lost. This loss would be expected to be converted to energy of the product particles. However, the proton and electron hardly ever have enough energy to balance the account! Why? Where did the energy go? No one knew—and it could not be traced! Was the house of one of the basic sciences about to topple? It seemed so. But physicists just wouldn't believe it.

It was Fermi and Pauli who then suggested that the missing energy was carried away from the conversion by an "uncharged, virtually weightless

particle"—and immediately the search for it was on. At first, only hints of the neutrino's existence were found. Today, however, most physicists agree that experimental evidence of the neutrino's actual reality is preponderant.

Enrico Fermi, of Italian birth and a Nobel Prize winner in 1938, taught physics in the University of Florence and Rome. With the rise of Fascism in Italy, he came to the U. S., and was an instructor in Columbia University during World War II. Fermi worked on the atomic bomb project. He received the Medal of Merit in 1946. He died of cancer recently.

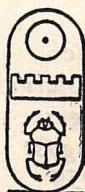
Wolfgang Pauli, an Austrian by birth, received his Ph.D. from the University of Munich. At one time he was assistant to Niels Bohr, the great Danish physicist. Pauli has taught in the Universities of Gottingen, Hamburg, and the Institute for Advanced Study, Princeton, New Jersey. He was awarded the Nobel Prize for physics in 1945.

Where do all the natural neutrinos come from? Probably, not all the sources are yet known. A primary source is believed to be in the deep centers of stars. Here, it is thought, neutrinos are born in fantastic quantities from that same nuclear reaction which makes the star shine. Our sun is a star. There are billions of such stars in our Universe alone.

Present thinking seems to indicate that perhaps as much as six or eight percent of the total energy released by our sun is in the form of these transcendent neutrinos. This would equal millions of horsepower. If such an assumption is correct for our sun, similar emissions of neutrinos would be expected from all similar stars. Our sun is just an average-sized star.

We have moonlight at night. We cannot see the neutron flux from the sun at any time—but even at night, this flux carries 40,000 times more energy than moonlight. Neutrinos zing through the earth's center as if it were the clearest air. Thus we receive a continuous flow of these speedy neutrino specks everywhere—day and night!

Nature abhors "singles." She appears to love the pair, the opposites. Hence we have male and female, pressure and vacuum, large and small,



positive and negative, etc. All our knowledge teaches us that there is a symmetry in nature—in all things. This symmetry seems to be one of nature's laws. The law appears to hold for all atomic particles also. The electron, which is negative, has the positron, which is just like it but positive. The proton has the antiproton. There is an antineutron. And it appears there is also an antineutrino!

It is difficult, of course, to conceive of something which is the opposite of almost nothing. Yet we must go along with this thinking until we learn better, if we are to retain our basic concepts. These concepts seem valid, based on everything we have learned through the centuries. If we cannot maintain our present concepts, then we must get new ones, and this may be still more difficult. It is possible that our general knowledge, gained over the centuries, has been built upon wrong concepts—but likely not. So, an antineutrino does not seem impossible!

As of now, physicists agree that when a neutrino and an antineutrino meet a terrific explosion ensues. Because of the minute size of these particles, such explosions are now undetected. The reason is, we have no devices sensitive enough to record them.

If the neutrino and antineutrino were the size of golf balls, quite likely a meeting between them might cause an explosion which would shame our largest H-bomb.

It has been postulated that the meeting of neutrinos and antineutrinos, and the explosions therefrom, *may* be the basis for the creation of gravitational waves—the force which holds us to the Earth's surface and is believed to help hold stars in place. Dr. W. J. Hooper, physicist at the Principia College, has suggested that possibly gravitational force is a pulsating force. He is conducting research along lines at present which he hopes will determine this.

Just how large is a neutrino? Or perhaps we should better ask, "Just how small?" About 800 neutrinos are calculated to fill the same space as occupied by one electron. An electron may be considered as having a mass of about 1/1838th of a hydrogen atom. It seems incredible that the neutrino has power

enough to zip through "solid matter." The truth is that solid matter is far, far from solid. The densest material known is "full of emptiness."

It has been promulgated that if a cubic inch of the metal *lead* were compressed to invisibility to the average human eye, that *not all* its atomic particles would actually be touching one another! There is lots of space within matter!

Another reason the neutrino has such an "open sesame" through all material is probably due to the fact that it carries *no electrical charge*. Recalling the axiom, "likes repel likes, and unlikes attract," we get an inkling of how the neutrino's free passage may come about. The neutrino is a unique eunuch, neither attracted nor rejected, sought or shunned, loved or hated.

A Cloud Chamber

However, if the neutrino is so small none of our present instruments can detect it, and if it travels so fast none can see it, how do we get the pictures of where it has been as mentioned earlier? In this case the trap is called a Wilson Cloud Chamber.

A cloud chamber is quite simple. Mostly it is a glass container filled with supersaturated water vapor held on the verge of condensing. Through this fluid, atomic particles are forced to pass. With their passing the moisture in the chamber is caused to condense along their paths *by* their passage. As the condensation is much slower in forming than the passage of the particles, the forming condensation can be photographed by motion pictures or still photography as it takes place.

By studying the various patterns created in the cloud chamber, physicists have learned to distinguish the paths of various atomic particles.

The cloud chamber was invented and developed by Charles Thomson Rees Wilson, a Scottish physicist, who shared the Nobel Prize for physics with Arthur Holly Compton of the U. S. in 1927.

Several projects have been instigated in this country to gather data on the neutrino. Some of the apparatus is prodigious in size and complication. All the important advances in this branch

of physics are outlined in *The Neutrino*, a 1958 book by Dr. James S. Allen. Both chemists and physicists have been interested in positive results. While the "atomic piles," at several large reactor sites in the U. S., are providing a flow of neutrino emissions for experimentation, they do not begin to compare with even the smallest stars as a neutrino source. But even so, definite results have been obtained and the reality of these particles seems assured.

Speculations

Supposing our researches are all successful and their results fully satisfactory, how will the knowledge gained about the neutrino help mankind? Probably, any practical way the information can be applied lies many years ahead. But there are several avenues of science which will gain a great deal.

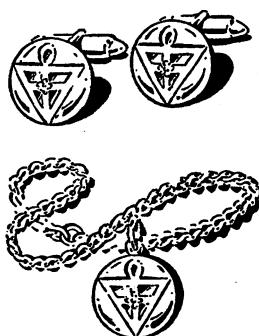
First, knowledge of the neutrino will help in understanding how basic matter is arranged internally. This is most important. If we completely understood how matter is put together, it would seem possible that we would then be able to take some kinds or types of matter apart—rearrange the parts, with additions and/or subtractions. Perhaps

create new materials—not new *elements* necessarily, but new materials we do not now have.

The alchemists of old sought to make gold from lead. Transmutation of elements is no longer considered impossible—just expensive! With more knowledge the expense will very likely be reduced. One need but recall that 40 years ago a radio set was a ponderous affair. Today many are as small as a woman's handbag! Things which were impossibilities then, today are commonplace.

Another block the neutrino may pile on our house of knowledge is that of a new kind of astronomy. Until now the radiations coming to us from outer space have been falling on pretty deaf ears. Visible light was about all that was used. Not long ago came radio astronomy. As the apparatus improves, the neutrino beam coming from our sun and other stars may bring us information about them and about the Universe which we can get in no other way.

The neutrino is very swift. How much larger or smaller is it than a thought—the thought which conceived it? And how much more swift, or important? Who can say? Who *will* say?



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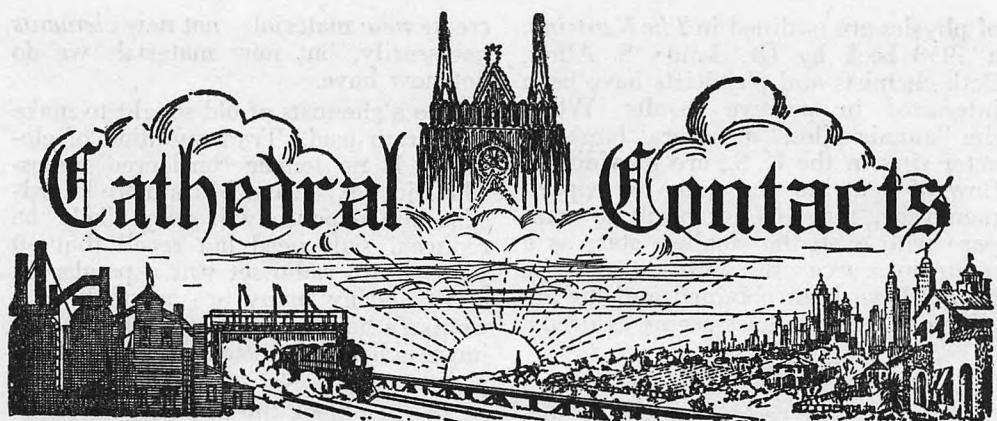
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OUR ANCIENT HERITAGE

By CECIL A. POOLE, Supreme Secretary



TIME and time again it has been proven that those who have advanced beyond the level of the age in which they were living have been persecuted because of their violation of the accepted principles of the era. Unfortunately, many times the religious beliefs of a people or an age have violently created disagreement with new ideas and advancement. There seems to be a tendency on the part of most people to exercise caution before they change their fundamental ideas, beliefs, or practices. In comparatively recent years certain mechanical inventions have been condemned simply because people

did not wish to adjust themselves to a new and extremely different situation.

History indicates numerous examples by which individuals engaged in research, study, and contemplation have discovered laws and principles which were far beyond those generally accepted. Among the early Greek philosophers there are those who, without the aid of instruments which are available today, formulated laws and principles which since have proven to be of value. For example, the atomic theory was reasonably well advanced in early times, but it is actually only within the last one hundred years that this theory has again been brought to light and established on a firmer scientific basis.

Many social ideas have not been improved upon in centuries. Someone has said that all philosophy since the time of Plato has been merely footnotes upon his writings. In other words, we have not been able to achieve anything outstandingly new and different in social philosophy from the ideas presented by Plato and his contemporaries. For almost two thousand years we have had the ideal system of ethics and morality in the religious concept given us by Christ which has never been improved upon in theory and is still far from existing in actual practice. Manuscripts from before the time of Christ offer mankind's lofty ideas of a relationship between man and God, as well as logical theories to account for certain physical phenomena.

Many of these ideals have not been attained insofar as practical use and application by man is concerned. This is due in part to knowledge having been suppressed, and because the social and religious concepts of the time prevented a serious consideration of the principles. They were not allowed to be expressed as useful experience by the majority of the people. We live today in what we consider to be an enlightened age where we are free to go back through the centuries and select those ideals, principles, and teachings which prove to be an inspiration and lay a foundation upon which we can build new concepts and application of knowledge.

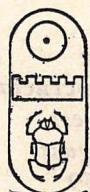
This is particularly true in the field of mysticism. The age of the earth or of mind development can have little or no bearing upon the ability of the individual to attune himself properly with his Creator. Those individuals who,

through proper living and devotion, have developed a close contact with God have been able to carry messages to humanity that will probably never be duplicated insofar as degree of perfection is concerned. With the growing concept of a mechanistic universe and the fact that the physical achievements of science have caused man to live more and more in an objective world, we have been prone to overlook the direct knowledge expressed by those who have so lived as to attain it.

Therefore, if an idea or an accomplishment is old merely in terms of years, or in terms of man's civilization, does not prove that it is better. However, we can truthfully say that we owe a vast debt to the past. Furthermore, we should have the intelligence to select from the past those ideas which have value for us; and, with a much broader viewpoint, apply this knowledge and these principles to the modern circumstances and conditions in which we live.

The Rosicrucian teachings have tried to perpetuate this idea and to draw upon that which is good and worth while to humanity, regardless of its source, insofar as time or personality is concerned. We do not shut our eyes to the circumstances of today. We realize that knowledge now available is important to our living, but we also recognize that there have been times when individuals saw the light of knowledge and truth far beyond the ability of most men to see it in any age. Therefore, it is a part of our individual obligation to God and to all civilization to draw upon the source of knowledge regardless of its point of origin.

Simple forms of life may respond to the rule of a radio-type energy when directed by man. According to reports of scientists from the New England Institute for Medical Research, an electromagnetic force can be created "to which living organisms respond as though they carried tiny portable radios," subject to the will of man. Some hope is being entertained in the interest of controlling certain types of disease.



Life as an Initiation

By RALPH M. LEWIS, F.R.C.

THE significance of initiation today is often lost in a maze of rites and ceremonies. Initiation is not a mere ceremony nor is it a ritual. These are but vehicles for its true purpose. In the broadest sense, initiation is the beginning of a process whereby certain revelations are to be made to the initiate or candidate. It consists of a procedure to introduce certain knowledge. Initiation is distinguished from mere instruction by its psychological aspects and the imposing of obligations upon the candidate. All initiations, however, do include the imparting of instruction to those who are its initiates.

The psychological purpose of initiation is to make the distinction between undirected and directed experience. Undirected experience may often be repetitious, the pursuing of thought which has already been well covered by someone else. One may imagine that his undirected experiences are original ideas, only to discover later that someone else expounded the same concepts previously, and perhaps even more thoroughly. Thus undirected experience shows no concern for worthy traditions that may be extant—nor for social idealism or the accumulated knowledge of centuries. Rather, it means a blundering along by the individual, learning exclusively by means of accident, by trial and error.

Conversely, directed experience makes use of our heritage. It is a profiting by the recorded experiences, the proven wisdom of others, and by what is read in history concerning events and peoples. Directed experience must not be understood as meaning that one should resort to blind acceptance of all previous knowledge. If such previous



knowledge is tried and found to be true, then it should be accepted and become the measuring rod for guiding us in the interpretation of our personal experiences.

However, the psychological purpose of initiation is more than scholastic instruction. All that is taught does not necessarily constitute an initiation. The communication of

ideas is generally limited to the use of words, either vocative or written. Words are symbols and they are perceived only by two faculties—sight and hearing. Further, words to a great extent are arbitrary. Their first meaning is that which is generally assigned to the word, the accepted idea commonly associated with it. The next meaning of any word is derived from the result of our own associations and experiences, the thoughts we connect with the word as the result of what we have learned our own way. Take, for example, the word *triangle*. To some individuals this denotes a geometrical form, the commonly accepted idea. To other persons the triangle is something more. It is a symbol that may be associated with some philosophical, religious or fraternal connotation.

There are certain universal impressions and sensations which we all accept, regardless of our background. These sensations arise out of the natural categories of our beings, such as the one called *instinct*. There are, for example, in nature certain color combinations which are pleasing to almost all persons. The reason for this is man's untold generations of exposure to such colors in nature. He has become conditioned to accept them as representative of beauty. Then, again, there is music which stimulates, such as a stir-

ring march or a simple primitive beat, and which finds more or less universal acceptance with all peoples. In this manner, true initiation imparts knowledge to the candidate, both objective and subjective.

The objective aspect of initiation is the intellectual version, the spoken or written word. The subjective aspect begins by first presenting objects to the initiate—sounds, colors, and even forms. These, in turn, come to engender within the initiate certain psychological and emotional responses. With the feelings he then has, the initiate associates wholly personal ideas and notions, sentiments coming from within himself which no words communicated to him can fully convey. As a result, the candidate experiences ecstasies, supreme pleasures, aspirations which no word in itself could adequately arouse. Consequently, the subjective aspect of initiation is the directing of stimuli in certain channels. The candidate then provides his own ideation, that is, the framework of ideas to surround the experience he is having during the initiation.

Let us now think of life in terms of initiation. We do not call life *initiation* merely in the sense of a metaphor or as a poetic term. We say that life is also initiation if its experiences are *directed*, as are all initiations. But first, what do we mean by life? We are not concerned here with the biological, the organic, processes of life. After all, it does not lie within our province to change these organic processes within our own present span of life. Therefore, our approach to the meaning of life must be philosophical and metaphysical. Life, for each of us, is a *conscious interlude*, a beginning of personal reality. It is the realization of our own person, own ego, on the one hand—and all else, in contradistinction, on the other.

We have said that this conscious interlude is the beginning of personal reality. It is personal, as there can be no reality other than our own ideas, so far as *we* are concerned. In this conscious interlude, this span of realization we call *life*, everything is an idea. As Berkeley, the famous Irish philosopher, said: "And what do we perceive besides our ideas and sensations?" This

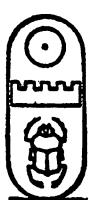
life, then, is a series of experiences that have reality to us. But how shall one reality stand in relationship to another? It is in this function that life becomes to each of us an *initiation*, for it requires the direction of those relationships of which we have comprehension.

Any intentional relationship, one that is directed, assumes by that direction a value, an order, to us. In our arranging any realities, whether they be objects or ideas, we give them some special value to ourselves. For analogy, when we arrange books on the shelf, when we put them into alphabetical sequence or into an order by subject, it is for the purpose of conferring upon them some special significance. In fact, order in anything is nothing more than an understandable relation of values. We say, for further analogy, that a bank's records are in order because its financial entries have a comprehensive relationship to us. Life, therefore, is in order when we have assigned values to its realities, related them according to our understanding.

The Known and the Unknown

The first part of initiation, in life, is to determine the realities we experience. Now, it is not possible to count, in a numerical sense, all of the particulars perceived in life, because there are myriads. It is possible, however, to classify these particulars into broad categories. To this extent we are not unlike the builder of a house. The contractor may not know the total of all pieces which he uses in construction. He can, however, make a general division of the materials he employs—steel, lumber, bricks, and the like. As stated, our conscious interlude first consists of the realization of our own person and also that which it is not. But this explanation is not quite sufficient for a full appreciation. This self-consciousness, the awareness of our ego, we may call the *knower*. All else that we perceive and which is not realized as being of the self is the *known*. There is, then, that which *knows* and that which is *known*.

Also, a third reality is the *unknown*. How can the unknown be known? What we experience sufficiently to be able to call the unknown has a distinction from the known. It is vague and in-



definite, and does not have a positive comprehension to us. To elucidate, consider yourself a point of beginning. We say a point of beginning, because we first must exist and also must exist to ourselves before we can be aware of other things existing. It is not sufficient that there is being or reality of which we are a part. If we *were*, but did not know we were, it would be the equivalent of our not being at all. For what we call *reality* consists of certain qualities which we perceive. Without the consciousness of our being, these realities would not exist, at least not to us.

Around this point which we are, as conscious beings, we may draw a circle. This circle constitutes all that we know. It is the realm of our experiences. It has a positive existence, a reality, which is as definite as we are ourselves. The limits of this symbolic circle, its boundaries, constitute the limits of positive reality. It limits what we know, what we experience through our peripheral senses. Beyond this boundary, then, this circle of which we are the dot in the center, is the reality which we term the *unknown*.

This unknown is a negative reality. It has no positive quality of its own. It exists to us only in contrast to that which we think we know. It is like darkness in contrast to light. Darkness can assume a positive state only by the absence of light. It is also like absolute space which seems positive only because we cannot perceive any substance within it. For further analogy, let us think of a man standing on the bridge of a ship at sea. As he turns about, he appears to be in the center of a vast circle. Out beyond him in all directions is the horizon. The horizon is the limit of his vision, the limit of his circle of reality. Therefore, the horizon is a negative reality. It is not a true boundary. Yet for him it marks the beginning of the unknown. As the vessel gradually moves forward, this boundary between the known and the unknown moves forward also.

What are the realities of the unknown? They are abstractions and the products of our imagination. They exist to us as all that thought, that vast body of ideas, devoid of substance to our objective senses. They consist of such ideas as, for example, heaven, hell,

afterlife, even our various notions of God. Suppose you contend that an inner conviction which you have, a thought which appears self-evident to you, also constitutes positive reality, the known. If you insist upon accepting your notions and beliefs as being positive realities, then you are casting aside the basic premise of the world of science. It is futile for science to lay down rules for the determination of facts if, on the other hand, we make beliefs and speculation equal in value to them. By permitting ourselves to accept suppositions of the unknown as positive realities, we are reopening the floodgates of superstition. We have moved away in our times from the ignorance of the Middle Ages only by making a distinction between opinion and fact.

Of the first two realities, the *knower* and the *known*, the former is the more important. All that which is known is subordinate to the knower. It is we who assign both identity and value to that which is known. We say that something is either good or bad or pleasurable or distressing. There is also that which we say is sufficient or insufficient. All of the realities which we experience as the *known* fall into three categories: It is; it is not; it should be.

The first, *it is*, is all that which seems to be just as we experience it. *It is not* is that which is of an uncertain or indefinite nature to us—something which we realize, but do not comprehend. The *it should be* is the reality which falls short of some anticipated value. Its inadequacy does not provide the satisfaction which we expected. The *it should be* suggests the probability of something beyond itself which is not yet realized as a positive reality.

This category of *it should be* gives rise to the unknown. It stimulates the imagination. It causes the reason to assume a probable reality to exceed or supplant what we are experiencing. As an example, when we are confronted with this principle of *it should be*, we reason that mankind exists. We know from experience that all things that now exist did not always exist. Therefore, it is probable that mankind at one time did not exist. If it did not, what brought it into existence and why? What caused the creation of mankind

and for what purpose? To man, the knower, it seems that such *should* be part of the reality known to him.

This category of *it should be*, so long as it remains such and becomes nothing more, is a negative reality, and continues to be just the unknown. The notion, *it should be*, is an idea which is unsupported by true experience. It is only an inference drawn from some suggestive experience. If it were a direct experience in its own right, then it would be a positive reality—or the *known*.

Our relationship to this negative reality should not be a response of fear. When we fear the *unknown*, it is an assumption that a negative reality, something which has no positive quality of its own, can act upon us in some way. We must understand that the unknown cannot act upon us, unless it is converted into the known. We should not allow ourselves to be dominated by notions of the *unknown*. To do so constitutes a denial of the obligations and of the influences of this life which is a positive reality. All superstition is nothing more than a false acceptance of the unknown as a positive reality.

The idea of *it should be* has given rise to such notions as God, heaven, hell, divine justice, and retribution. How are these notions, which are common, to be regarded? Our notions, all our ideas of the unknown, must be objectified. For a moment, let us return to the "I," the self. It is more than a series of ideas and thoughts about self. We *are* because we have sufficient being to be acted upon and also to act upon other things. The self is expanded only as it becomes dynamic, that is, active. The self becomes active by being brought into relationship with other positive realities.

Another way of saying this is that the self grows by experiencing other realities in relation to itself. A thought, a notion, must be detached from self; otherwise, it remains but another way in which we are conceiving the reality of our own being. Part of the functioning of self is *thought*. Ideas which do not become objective are, therefore, just the functioning of self and nothing more.

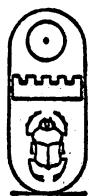
A simple analogy will clarify this point: Suppose we conceive a distant

snow-capped mountain as being the abode of gods. Now such a notion is but the recombinining of ideas and inferences which we have drawn from experience. The actual notion, however, in no way changes the positive reality, the real nature of the mountaintop, nor does it change men into gods. If we, however, place men upon that mountaintop and cause them to live a life which we call *godly*, then the idea is detached from self. The idea, then, can be experienced independent of our minds. It has become a positive reality. It is then the *known*.

Such notions as God, soul, and immortality are born out of the combination of subtle impulses of our own being and reactions to our environment. If they are to be more than just negative realities, they must be given a tangible concrete existence. Any concept of God is never detached from our own mental processes until it becomes a positive reality of our world, and this it does only when the concept has been transformed into a moral order, a way of life with us. God is a positive reality when we objectify what we think is our divine obligation. The person who is truly morally circumspect, who lives by a moral code, which he believes has come to him as a result of divine inspiration, has taken God out of the realm of the abstract and unknown. He has made of God a positive reality.

A notion of the function and purpose of man is abstract and remains in the unknown until it takes the form of ethical conduct and of social progress. Any idea must exist in itself, detached from self, to become a positive reality. Our conception of what may have preceded this life or what may follow it is of little consequence unless it is converted into the realities of life here and now. Of what value is thought of our origin or of our destiny unless such thought brings about a harmonious adjustment to the known, to this life?

If the Cosmic *is*, then we must be of it now. What is the relationship of this Cosmic bond to our daily life, to the realities of our conscious existence? If we are to survive death, it is what we are or that which we are making ourselves that will continue. Our notions of the next life are of no value unless their foundations are positive



realities in this one. In the Cosmic there are no hiatuses. There is, rather, a continuity to be found throughout all reality. The notion of human purpose, destiny, and immortality must find a positive relationship to this life or become but a figment of the unknown.

It is this life that is the pivot of our consciousness, the focal point of our

powers. All else must remain abstract, imaginative, unknown, unless transmuted into the realities of positive experience. The *initiation of life*, then, is the revelation of truth. But truth is only that which is cloaked in the substance of reality, which in turn is livable experience touching and calling forth the fullness of our being.



Make Summer Living Enjoyable

Reported by W. P. SHEEHAN



EAT plays tricks on vital body functions. Your heart, for example, works harder at a given task during summer than in winter—ten times as hard in 90° as in 70°.

Doctors call it increased *cardiac output*. And the older a person gets, the harder it becomes for him to withstand heat. This was pointed out in a four-day New York City heat wave, when 84 percent of the fatalities occurred in the 45-plus age group.

The body, however, has built-in safeguards—a “cooling unit,” if you will. It produces some 70 calories an hour; increases this rate to eight times as much during violent exercise. The body also produces up to one and one-half quarts of perspiration an hour under heat stress and can maintain the rate as long as six hours if fluids are replenished.

When one is exposed to high temperatures, the heart pumps large quantities of blood through a fine network of veins just below the skin surface. Evaporation of perspiration cools the blood, dissipating excessive body heat. High humidity slows evaporation, and makes the heart work harder.

Human “air conditioning,” however, permits man to adjust briefly to as high as 250° of heat. Experiments in this line date back to 1774, when Dr. Charles Blagden first proved man’s durability in severe heat for short periods of time.

Dr. Blagden entered a room at 260°—and remained eight minutes. In his report to London’s Royal Society for Improving Natural Knowledge, he wrote:

“For seven minutes my breathing continued perfectly good; but after that I began to feel an impression in my lungs, attended with a sense of anxiety.”

His pulse rate increased to 144, further illustrating heat’s effect on the heart.

Present-day scientists are still very much interested in the durability of man under the heat stress. The Air Force conducted tests in California, where volunteers were placed in air-heated cylinders and were found to easily withstand 140° for an hour; 240° for as long as 26 minutes. Body temperatures never rose above 101.

Other experiments show how humidity saps your strength; reduces your working efficiency. Dr. Sid Robinson in testing students at the University of Indiana found that they could perform heavy treadmill labor for six consecutive hours in *dry* heat but were quickly exhausted doing the same work at only 90°—but in humid air.

The health value of air conditioning was underscored by Navy experiments during World War II. Some of a crew were exposed to tropical conditions without relief, while others worked part of the time in conditioned air.

Crew members who toiled sans relief, suffered a high rate of disabling heat rash while the “air conditioned” group

experienced no rash and scored higher in motivation, initiative, and alertness tests.

Other results are as interesting—and impressive. When Hoover Dam construction reached a peak at Boulder City, Nevada, heat deaths dropped from 15 a year to none—after workmen's dormitories were air conditioned.

Civilian tests indicate that a man doing heavy factory labor is only half as efficient at 100° F, as at 70°. The same applies to housewives.

Scientists find that children in cool states grow a full inch taller than those reared in warmer climates. And a University of Illinois study showed that students in summer sessions suffered a mental efficiency drop of 40 percent as compared in fall and winter session students.

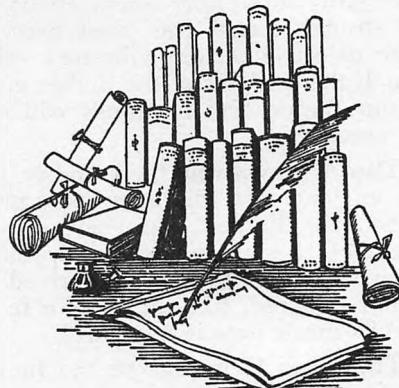
Diet and weight control also play important roles in warm weather health. Summer meals should be well balanced; snacks eaten now and then cut down resistance to summer stress. And an overweight body is more trouble-prone than a trim one.

As for proper wear—thin porous white clothing that is loosely woven gives best protection against heat; tightly woven brown, orange, or red fabrics are good safeguards against ultraviolet rays. An 80-20 ratio of wool and synthetic fiber is the most comfortable fabric combination yet discovered for summer wear.

Perhaps the best all-around advice for hot weather is: Take it easy! Accident rates rise 8 percent above the year's average during vacation months. One year's statistics tells the story—3,044 vacation fatalities, 1,010 drownings, and 758 *deaths from excessive heat and insolation*.

Greatest cause for the high toll taken by heat is the added work-load affecting the heart. It goes back to a point covered earlier—the heart can strain at a simple task when undergone during heat conditions.

A few wise precautions at least make us feel better—and make summer living more enjoyable.

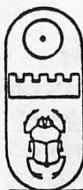


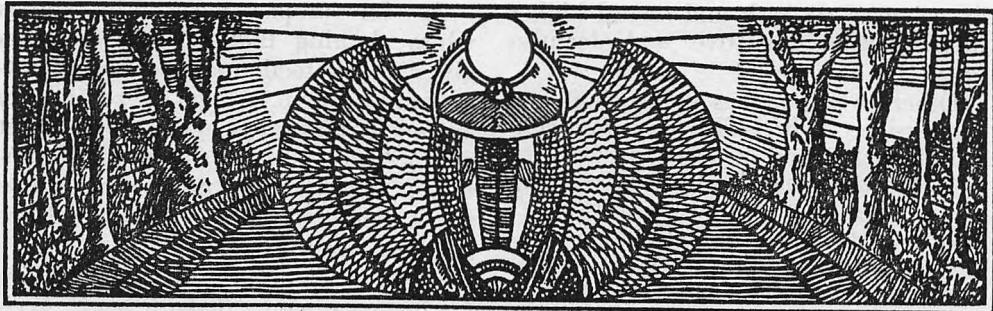
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The Meaning of Amen

By DR. H. SPENCER LEWIS, F. R. C.

(From *The Mystic Triangle*, October 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THE use of the strange word *Amen* in Christian doctrines and literature has often attracted the attention of mystics and caused much speculation among students of occult literature. And when one notes that in the Christian Bible (Rev. 3:14), the Master Jesus is referred to as "the Amen," the origin, author, prince, and ruler of all creatures in heaven and earth—as one interpreter puts it—one realizes there is a deeper significance to the word than is apparent from its general use, or misuse.

The word *Amen*, in one form or another, is very old. It is a vital, living word, because it is an expression of certain vowel sounds and vibrations that are fundamental to life and power. Like many other words used by the ancients with understanding and full realization of their proper use, it was adopted by successive religious movements and finally lost in the collection of mere terms. Perhaps no other word is used so often in the Christian religion in a purely ritualistic sense and with so little appreciation of its origin, intent, purpose, and possibilities.

Regardless of the method one uses, after months of research and analysis of the word, one comes face to face with the indisputable fact that the word

Amen is a contraction of the very old and mystical word *Aumen*. Learning this fact the investigator and student alike are relieved. It makes further analysis of the word easy and interesting. It gives us a pristine thought and a pure idea from which to start.

By dividing the word into its two syllables, we arrive at the elementary principles.

In the ancient Sanskrit language, the language from which all languages of the Aryan race were derived, the word *Aum* was not only a sacred word, but a most significant one. It was intoned reverently in all holy convocations, and its strange sound was used over and over to cause certain vibratory effects which the initiates of the higher grades of our Rosicrucian teachings will readily recognize.

The A was given the number 1 by the ancients and the letter itself means Shiva, the Father, the Preserver, the Creator—the number and principle from which all things are derived. Its sound is broad, like ah or as a in *art*, and its music note is A natural.

The letter U was given the number 3 (in the same number system presented by Pythagoras) and meant the triune expression of form—the body, soul, and mind in one—the living Son. Its sound is difficult to present in words in *print*, and is only conveyed to the

mind of another by the carefully guarded demonstration of a Master.

The letter M was given the number 4, the square, and meant the Spirit (Brahma). Its sound is also peculiar and is made by bringing the lips closely together, retracting the breath and expelling air through the left nostril more strongly than through the right one. (Bear in mind that the proper use of sound includes control of the use of the two nostrils independent of each other. The uninitiated may not know it, but all of us breathe differently through the nostrils according to our physical, psychic, and mental conditions, and according to the influences of the planets upon our psychic bodies.)

By adding the three letters together, then, we have Aum. The meaning of this trinity is *Father, Son, and Spirit* (or Holy Breath, or Ghost). Here we find at once the origin of the Sacred Trinity as later adopted. The student will profit much by turning to the subject of "The Trinity" in any large encyclopedia and reading in the lines and between them the meaning of this ancient doctrine. . . .

The latter part of the word, en, has the same relation to the whole word as the usual suffix added to a root word to give a final shade of meaning. Many attempts have been made to give the letters *en* a mystical meaning, but speculation too largely entered into such attempts.

Finally, when the word *Aum-en* or *Amen* (Ahmen) is properly spoken, it has a certain relationship with the preceding musical sounds (in which case it is used as a cadence or close, as a chord of the Dominant 7th followed by the triad on the tonic); or it is given two definite musical notes of its own.

The effect of the word, therefore, in conjunction with proper breathing, is to fix or stabilize certain vibrations previously aroused in the surrounding ether and to bring about a Cosmic Manifestation.

In this sense it is as though one suddenly checked the revolving discs of a machine containing colored segments, and whatever design was thus presented at the stopping of the discs remained fixed.

Hence the word *Amen* was used in a slightly corrupted form to express one's thought of "It shall be thus!" or "May it so be!" Properly used it contains no suggestion of plea or hope, or even a command. It is simply—and mightily—a decree containing an inherent power *to manifest the decree*.

How greatly a word of power has come to be misused through formality and ignorance of its origin! But, is this not true of many mystical words? And are we not, as students of AMORC, rapidly discovering our errors?

RALLY IN SWITZERLAND

The early part of September will provide Rosicrucian members in Switzerland with an exceptional program of mystical events. On Saturday and Sunday, September 5 and 6, the H. Spencer Lewis Chapter of Geneva will present a varied program consisting of discussions, Rosicrucian rituals, special tours, mystical discourses, and a Rosicrucian forum.

This auspicious occasion is marked by the presence of the authorities of the Geneva Canton and the O. N. U. who will preside during part of the two days' activities.

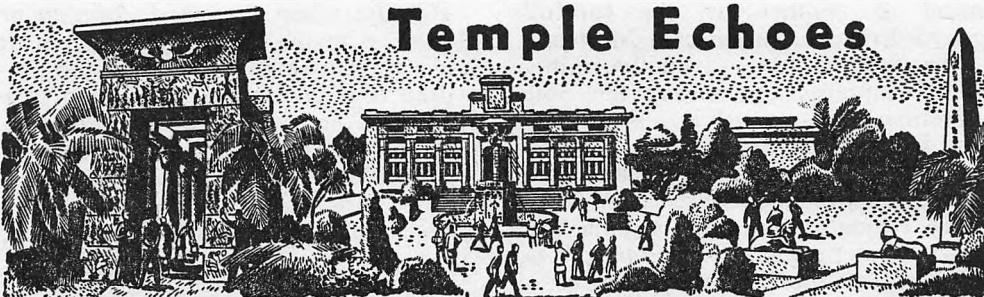
All active members of AMORC are cordially invited to attend. For full particulars, write to the following address:

Ordre Rosicrucien (AMORC)—Chapitre H. Spencer Lewis
Case Postale No. 1 — Geneve 6 (Eaux-Vives) — Suisse

Flint, Michigan: Moria El Chapter will sponsor a one-day Rally on Sunday, September 13, at the Y.W.C.A. Building, Flint. Registration will begin at 9:00 a.m., and the program will continue with interesting events throughout the day. For any details, write to Mr. Harry Thompson, Rally Chairman, 224 West Baker, Flint 5.



Temple Echoes



ONVENTION visitors were found in admiring groups at two particular spots this year. One naturally was the new building erected during the past year on the corner of Chapman Street and Randolph Avenue. The other was in front of the new doors to the Supreme Temple. These doors, the contribution of members in the local area, are of antiqued copper following the exact pattern of the wooden ones there originally.

* * *

The Imperator during his Convention class of advanced members was assisted by Colombe Suzanne Wastlund, who served in her new capacity as Supreme Colombe for the first time. You saw her picture in the June *Digest*.

* * *

Rose-Croix University students and Convention visitors were imaginatively transplanted to Italy, Spain, Portugal, and other idyllic spots when they visited the Art Gallery of the Rosicrucian Egyptian, Oriental Museum, June 14 to July 12, to view "The Sargent Water Color" exhibit, sponsored by the Smithsonian Institution Traveling Exhibition Service and loaned by the Boston Museum of Fine Arts.

Described as "one of the most brilliant virtuosos of the brush since the 18th century," John Singer Sargent (1856-1925) was acknowledgedly the greatest portraitist of the Edwardian Era, although perhaps his later work consisting primarily of landscape and allegory may be considered an even greater artistic achievement. The forty-five water colors in the exhibit gave visitors an opportunity to see Sargent at his best in both fields.

* * *

Some seventeen countries were represented in this year's enrollment of Rose-Croix University. This emphasized once more the international nature of its appeal. Frater Ogunniyi of Nigeria was the first arrival for enrollment.

* * *

School children regularly visit the Rosicrucian Egyptian, Oriental Museum in groups, and never without a word of thanks and appreciation for the privilege. Not too long ago, the Jolly Bright Blue Birds flew in for some crumbs of culture. One of these little sophisticates later flew back with a "thank you note" to Curator Frater James C. French, which read: "Thank you for letting us come to your Museum. And the one I liked the best of your Museum is that Mummy there where his teeth stucked out. And I liked all of the rest of the Museum. But I have been there before." And the little Jolly Bright Blue Bird of Happiness flew off.

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Did you ever hear Emerson's story about his struggle to get a calf in the barn? And then an Irish girl who worked for him showed him how easy it was. She put two fingers in the calf's mouth and it went in eagerly. Emerson wrote in his journal, "I like people who can do things!" So do we, and that's why we mention these Columbes:

Colombe Beverly Hoffman of Desert Pronaos, Desert Hot Springs, was crowned Queen of the Annual Grubstake Days Festival at Yucca Valley, California;

Colombe June Mills of the Wellington, New Zealand, Chapter received an award in Dressmaking at St. Mary's College;

Colombe Aleta Hanelt, Oakland, California, Lodge, received an award for the best essay on Citizenship;

Colombe Antoinette Adam of the Dayton, Ohio, Chapter won a \$100 bond for an essay entitled "How to Clean the Teeth";

Colombe Barbara Richards of Van Nuys, California, Chapter won a four-year college scholarship in Dental Hygiene;

Colombe-in-waiting Diane Coleman, also of Van Nuys Chapter, won a Posture Contest;

Colombe Cheryl Bias of the Supreme Temple won first place honors in the National Forensic League contest held at San Jose State College.

The Dove, the Colombe's own magazine, carries the above information.

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In March, The Barbados Chapter (West Indies) issued its first bulletin. It represented forethought, planning, and cooperation on the part of its members. Through the courtesy of Office Equipment Service Co., Ltd., a local stationery and duplicating concern, the bulletin's paper and stencil were supplied gratis. The Barbados Chapter is to be commended for its serious effort in the publishing field.

* * *

The dates of the London Rally have been set for Saturday and Sunday, September 5 and 6. The place will again be the South Suite, Victoria Halls, Bloomsbury. A splendid program is being readied and Frater H. Rolfe of Francis Bacon Chapter, the Rally Chairman, is ready to help you with your plans to attend.

* * *

Nova Atlantis Lodge of Casablanca, Morocco, now has its own Temple. It thus becomes the second group within the French jurisdiction to attain lodge status.

* * *

Through the generosity of Dr. and Mrs. Albert W. Odell, Dallas, Texas, the rare book section of the Rosicrucian Research Library has been enriched by the two-volume work of Thomas Malton, *A Compleat Treatise on Perspective*. In a sense, it is Malton's memorial to the mathematical genius of Dr. Brook Taylor whose principles are extensively demonstrated. Dr. Taylor had earlier been memorialized for his work in differential calculus in *Taylor's Theorem*.

Malton published the first volume in London in 1776 when George III was on the throne, dedicating it to the Gentlemen of the Royal Academy. The second volume, in the nature of an appendix with further plates, was not published until 1783, seven years later. Both volumes are of folio size, on durable stock and excellently printed. The engravings are likewise Malton's work and are ingeniously contrived to present three-dimensional figures of some studies. Both useful and ornamental, the books attracted the attention of numerous Convention visitors.

* * *

Another book in the library certain to fascinate the persistent reader is Dr. Andrija Puharich's *The Sacred Mushroom* (Doubleday, 1959). It is recommended because Dr. Puharich's preparation for research in this field was thorough, because his findings are evaluated in terms which scientists can understand and accept, and because he has maintained throughout a completely objective approach to experiences and circumstances temptingly dangerous to the unwary, undisciplined, and unskilled researcher.

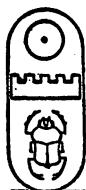
A graduate of Northwestern University in physiology and internal medicine, Dr. Puharich began in 1947 investigations in the field of extrasensory perception. This book sets forth in detail a series of experiments in which he participated during the years 1954-56. It is an intriguing account. Whether one is interested in medicine, Egyptian history, philology, mythology, mycology, or merely the clinical methods of precise ESP procedure, this is the book.

* * *

For those who shy away from poetry and wouldn't even peek at a sonnet unless under pressure, Soror Agnes C. Tucker's *Sonnets to the Sun* would be a surprise and a treat. For surprise, take the final lines of untitled number 33:

*There's not a man alive but
must be told
That every toad alive has eyes
of gold.*

And for a treat, number 71 which begins:



*She lives as a tree grows, without a thought
Of doing more than putting forth its leaves.*

The volume was presented to the Research Library by the author. Born in Winchester, Massachusetts, Soror Tucker lives in Bermuda. With five earlier books of poetry to her credit, this latest was published this year by The Linden Press, 11-14 Stanhope Mews West, London S.W. 7, England.

* * *

The Literary Research Department getting wind of all the above books suggested one of its own for August or vacation reading (whichever is nearer at hand when you read this). It is Angela Tonks' *Mind Out of Time*—a Knopf Borzoi Book. It's a first novel and has its beginnings in a POW camp where an ESP experiment sets events moving in a very gripping and intriguing fashion. Frater Baxter (the author's husband) sent it along—perhaps to indicate how his mystical ideas are rubbing off on his family.

▽ △ ▽

In *Self Mastery and Fate*, discussing the characteristics of those born between March 22 and May 12, Dr. Lewis wrote that they inherit "a deep-seated desire to achieve a high place or a high position in the esteem of the public and in the hearts of their closest acquaintances." (p. 195). Frater Robert J. Black

of Brantford, Ontario, and long a member of Hamilton Chapter would no doubt agree—and for a very good reason. He was born on May 9 and he has this year been chosen Brantford's "Man of the Year."

* * *

The wedding bell which Eartha Kitt insisted had been stolen, a year or so ago, seems to have been returned, for people are still getting married. In California, Colombe emeritus Lois Robb to Frater Jim Brockett; former Master of Francis Bacon Lodge, Serviliano Masinda, to Soror Eugenia Miyamura. In Arizona, Soror Esta Hatch, formerly secretary of the Phoenix Chapter, to Tom Davis. And in Ohio, former Colombe Geraldine Miles to Paul David Todd Coulter in the Temple of Elbert Hubbard Chapter.

* * *

Chaucer said of his Clerk of Oxford that "gladly wolde he lerne, and gladly teche." So could we say of Soror Marie A. Nuese of Lake Worth, Florida. Retired from her profession, but unhappy after "three years without a definite mission of unselfish service," Soror Nuese decided to offer English classes without charge to the foreign-born adults in her community, most of them of Finnish or Czechoslovakian descent. The local Unity Center made space available in their building gratis, and now she is teaching six classes a week. And that's a splendid project for retirement!

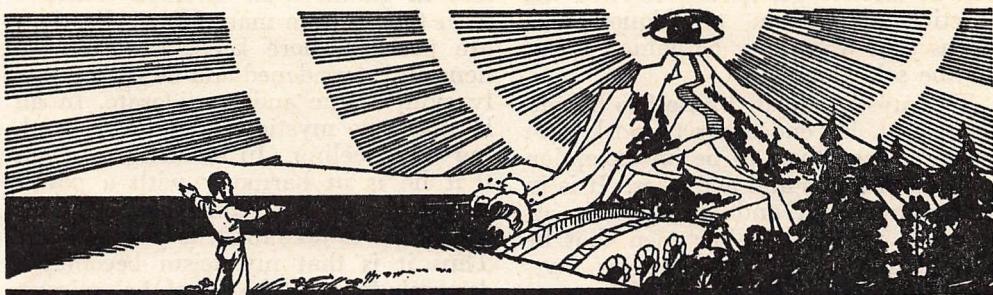
ALL-NEW ZEALAND ROSICRUCIAN CONVENTION

Rosicrucian members in New Zealand will have the pleasure of meeting with the Imperator and Mrs. Lewis at this year's convention in Auckland. The three-day program covering the Labor Weekend will include many interesting discussions, classes, forums, and other features of special value to members. Make plans now to attend. For any details write to the convention chairman, Mrs. F. E. Martin, 15 Taiere Terrace, Onehunga, Auckland, S. E. 5.

Convention dates: October 24, 25, and 26

AN ALL-AUSTRALIA ROSICRUCIAN RALLY

The dates of October 30, 31, and November 1 hold promise of an event outstanding in Australian Rosicrucian Records. During this period, the Imperator and Mrs. Lewis will be visiting in Sydney. On more than one occasion the Imperator will speak and discuss Rosicrucian principles with all members attending. This auspicious meeting will include a program of lectures, demonstrations, and special events of great significance to members. For full particulars, write to Mr. Barrie Brettoner, 8 William Street, Rockdale, Sydney, N. S. W.



The Mystic

By RODMAN R. CLAYSON, Grand Master



UNDAMENTALLY a Rosicrucian aspires to become a mystic. He endeavors to experience in practice the full meaning of mysticism. There is nothing mysterious about one's being a mystic. It has naught to do with so-called seers or superstitious practices. The dictionary defines mysticism as "the doctrine or belief that direct knowledge of God, of spiritual truth, is attainable through immediate intuition or insight and in a way differing from ordinary sense perception or reasoning." This definition makes no reference to anything mysterious.

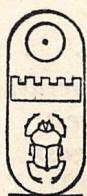
In tradition and in practice the Rosicrucian Order is a mystical organization. Its members aspire to become mystics. They adhere to the philosophy of mysticism. The Rosicrucian student works hard toward achieving the rewards that come with full mystical realization. What is required of him is that he study and apply his idealistic philosophy. He seeks to know and understand to the fullest extent of his ability, his capabilities, and potentialities, the purpose of this world and of his place in it. He attempts to live his life so that it contributes to the general welfare of mankind. He is not non-social; he does not shun association with his fellow men; and he is not essentially different from other men.

The mystic and the nonmystic, however, are different in perspective and point of view. The mystic aspires to true mystical enlightenment and is in-

dividualistic in his pursuit of accomplishment and realization. With freedom of thought, he thinks for himself. His vision reaches beyond that of the immediate needs of his environment. He understands the meaning of mysticism. Through mystical practices he realizes his ability to gain direct knowledge of truth, of the Cosmic scheme, and of God. This by no means implies that the mystic solves all of his physical problems; however, because of his enlightenment and knowledge, he is able to rise above physical and environmental limitations. He places a true value on things as he understands them.

In gaining the end and ideals of life to which he aspires, the mystic is able to direct his aspirations and efforts beyond his immediate needs. He acquires imperturbability of mind, and complete physical harmony. He thinks and acts in terms of what he knows in truth and fact. Capable of logical reasoning and discrimination, he reflects and analyzes. He acquires a balanced nature. His personal discipline is such that he achieves and experiences mystical attainment. Furthermore, he does not violate moral precepts nor the dictates of conscience.

It is not to be construed that by means of enlightenment one is to remain continuously conscious of Cosmic wisdom. The mystic who is illumined receives the knowledge and experience for which his training, study, and application of Rosicrucian principles have prepared him. He works with courage and confidence. He enjoys a degree of progress because through the acqui-



tion of knowledge, he has learned the practice of certain techniques. He learns that what may be gained is not for the self alone.

The mystic adjusts himself to his environment. He endeavors to work with people rather than to be an exception to their interests and activities. It is in his environment and through his association with his fellow men that he best manifests and expresses his mystical knowledge. His knowledge is reflected in his attitude of mind, and he uses sound judgment. In his outlook he enjoys the highest level of thought. His knowledge enables him to live a happy life, all of which contributes to his well-being, the mastery of life, and the ability to help himself as well as others.

Control of Thought and Action

In his study of mysticism, the Rosicrucian cultivates and frequently uses the techniques of concentration, contemplation, and meditation. Once the technique is mastered, control of thought and action follows. This brings stability to the personality. One cannot do his best work if he is emotionally disturbed or lost in emotion. The mystic has firm control of his emotions. A period of meditation permits him to dwell upon the development and knowledge he has gained. In his meditation he is brought in touch with the Divine Reality, the Absolute.

The talents we possess, the faculties we have been able to evolve so as to master the problems of life, are due to the use of natural Cosmic principles. The mystic is obliged to use such powers and principles, but manifests a degree of humbleness. When he succeeds in anything, regardless of what it is, he must think in an impersonal sense. He does not assist others to do what they should be able to accomplish for themselves, but rather he helps them to understand their problems so that they may personally succeed. He has cultivated and developed such faculties as intuition, so that accomplishment may be realized.

The mystic is always grateful for the blessings he has realized. He is tolerant. Whatever he does he tries to do constructively. What he does helps to bring him a fuller, a more abundant, life. In sorrow and in joy, in sadness

and in gladness, he is more sensitive than the average man. His realizations are perhaps more keen. His comprehension is broadened and he is extremely sympathetic and considerate. In all he does, the mystic relates understanding with feeling. In so doing he finds that he is in harmony with a power stronger and higher than himself. This helps him to take his true place in life. Thus it is that mysticism becomes a dynamic force in the life of the aspirant.

Fundamentally and basically, mysticism is the intimate experience of the Divine through the self. The mystic is concerned with the development of the consciousness of the self, the realization of the intrinsic powers which are his. He purges himself of those thoughts and practices which would retard his development and prevent his realization of the true mystical experience. He seeks Divine guidance in accordance with his lofty aspirations, and perhaps above all he seeks moral and mental strength. Understanding and judgment of true values and the disengaging of the mind from false conceptions constitutes true mystical stature. The mind is not imbued with fear and doubt. Right action and right thought are marks of mystical nobility.

At all times the student of mysticism approaches his mystical work with reverence, humbleness, and rationality. The study of mysticism, as taught by the Rosicrucian Order, is a philosophy of life which can be put into practice and effectively utilized every day. It does not represent an occasional lofty thought or idea, but can be a guide in all walks of life and in everything we do.

The Fundamental Source

Because there is a fundamental cause back of man's unlimited advancement, it is possible for each and everyone to draw upon the Infinite source for elements of thought, bringing inspiration and guidance from a level which is more stable than the material world, and most certainly more reliable. The mystic lives a balanced life. This involves rational thought and behavior. He accepts the material world for what it is, but at the same time learns the validity of the means by which he can associate himself intimately with the spiritual.

In the study of Rosicrucian mysticism, the student is helped to enjoy greater self-development. He can experience growth regardless of physical or environmental handicaps. He finds a reason for life, and strives to make life purposeful. He finds a remarkable abundance in life. The mystic does this by applying the concepts of his study to his daily living. He comes to have an understanding of his destiny. He lives in harmony with an infinite power greater than himself, yet a power of which he is an integral part. With growth, unfoldment, understanding, and experience, he realizes a strong, noble, majestic, yet humble upliftment of the personality. Such is the caliber, timber, and unlimited life of a Rosicrucian mystic. This is fulfilling the purpose and reason for life. This is living courageously, fully, and productively.

The real solution to the problems of life lies in the thinking and the attitude of individuals; and, of course, individ-

uals compose the whole of society. Because of his mystical prowess, the student does what he does from Divine inspiration. The student "is taught the significance and application of the Cosmic and natural laws which are found manifest in the universe, around him, and in himself." He unites the concepts of idealism into one livable philosophy. As a result, and with the understanding which is his, he comes to realize self-mastership, the value of knowledge and experience, and the benefits to be derived from creative thought; and, perhaps what is even more important, he knows that he is responsible for the creation of his own destiny.

Mystical and spiritual values are not unknown to him, for it is the endeavor of the mystic to build his being in a mature way to a level higher than the material, physical limitations about him, to the point where he achieves proper relationship and attunement with his Creator.



LONDON ROSICRUCIAN RALLY

The Francis Bacon Chapter of AMORC in London has announced that their eighth annual United Kingdom Rally has been scheduled for Saturday and Sunday, September 5 and 6. They are extending a cordial invitation to all members in the United Kingdom to make plans to attend this Rally, at the Victoria Halls, Bloomsbury Square, London, W.C. 1. Rally Secretary: Mrs. J. S. Rolph, 36 Penberth Road, London, S.E. 6. (For First Degree initiation, see below.)

For admission to the Temple quarters on that day, each candidate must present his membership card and the last monograph received. No exceptions.

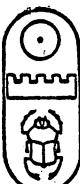
LONDON INITIATION REMINDER

Members in the British Isles and vicinity are reminded that Temple Degree initiations are being conferred by a special Initiatory Ritual Body in London. The initiations for the First, Sixth, Seventh, Eighth, and Ninth Temple Degrees are scheduled as follows:

First Temple Degree.....	September 5	Part I	2:30 p.m.
	September 6	Part II	10:00 a.m.
Sixth Temple Degree.....	September 13		2:30 p.m.
Seventh Temple Degree.....	October 11		2:30 p.m.
Eighth Temple Degree.....	November 15		2:30 p.m.
Ninth Temple Degree.....	December 13		2:30 p.m.

The address where the initiations are to be given will be stipulated when your reservation is acknowledged.

Reservations must be received two weeks in advance at the *London Administration Office*, Rosicrucian Order, AMORC, 25 Garrick Street, London W.C. 2, England. Give your complete name and address, key number, and the number of the last monograph you received. The initiation fee of £1 must accompany your reservation.



Tuning in with Immortality

By WALTER ALLEN HARRIS



HERE is a power which at times enables a mortal to catch an echo of immortality—through music. This experience does not require any profound depth of musical understanding. It may even serve as some measure of compensation to those who have striven in vain for musical expression—as I have.

When I was eighteen I began vocal lessons—not that I had a voice, nor up to then any strong urge toward music. Singing was just a nice, cultural outlet. But almost at once I stepped into a new world—the most alluring, the most enchanting, a world of such richness that all of life in comparison became monotonous.

For a time I even made some progress in this new world of song. After several months my teacher remarked that my voice had improved more than that of any other pupil she had ever taught. But it probably had had more room to improve—from practically zero.

For a few months longer, some progress continued—and then one day I thought I really was going to have a voice. As I walked along my hometown street, not even thinking about the matter, there suddenly came over me a strange sensation—a conviction. Something impressed me with, “You can sing!”

I hurried home to the piano. I began to sing, and my voice flowed out as it had never done before; it seemed almost to leap of its own accord from my throat, and with a finer and more ringing tone. The other members of my family noticed and remarked about it.

That freer and finer voice continued for several days, and even improved. Then slowly, inexorably, a sinister, opposing force began to creep in. I am not sure if basically it was physical or psychological, though I know it contained the element of fear. I began to be afraid that I could not maintain this

new and, for me, wonderful voice—and I did not. At the next singing lesson my voice was almost back to where it had been before the miracle happened. I “took” voice four more years, but never was I able to fulfill that few-days’ promise. The door to musical achievement had closed upon me forever.

I have tried, these years since, to find consolation in the thought that I did not have a singer’s physique, or a musical ear. Much of the time, I don’t have sufficient musical receptivity even to get the fullest enjoyment from hearing music. Yet most of us have within ourselves some responsive chord which possibly on rare occasions of heightened emotion may be quickened by music to an intensity which is like a door opening into a realm beyond this world.

Long ago when I was young I heard Tetrazzini sing. I did not know the Italian words of her opening aria, but the beauty and power of her voice—starting like a brilliant point of sound and swelling, swelling, swelling until it filled the huge auditorium and rang high in the iron girders like a gorgeous, golden bell—did something to me which I will never forget.



There is the Biblical account of how the Lord hid Moses in the cleft of a rock while He passed by, for no man can look on God's face and live. There is the story in pagan mythology of how Semele rashly seeking to behold Jupiter's heavenly splendors was by their radiance consumed to ashes. And there is the actual circumstance of how our Southern poet and musician, Sidney Lanier, was as a youth sometimes so exalted by a violin's strains that he would pass into a state of trance. Mortal man can endure only a certain degree of the revelation of beauty—truth—God. Beyond that point his mortality cannot survive.

That night when I experienced that singing voice's almost overwhelming, almost unbearable beauty, I myself approached somewhat near that point. For deep within me I was quivering and laughing and weeping, all at once. And something rose up within which almost caused me to cry out, almost impelled me to fling wide my arms and leap out with an exaltant abandon into limitless space. Music had at least partway opened a door for me that night—into a realm of beauty almost beyond mortality.

There was the time when I heard a famous orchestra play the *Fifth Symphony* by Tchaikovsky. Tchaikovsky, the tormented Russian composer whose lifetime of grief and love, of anguish and exaltation, was poured into his music. And as I listened to the symphony's eloquent, throbbing strains, above the conductor and musicians a voice seemed to rise and soar—the voice of the music's creator, whose soul dwelt in the music, singing its grief and hope, its fear and final exaltation. I had the sense of a

living presence in the music—of its voice speaking to me—its spirit calling to my spirit. Music had opened another door, which permitted the mortal listener a brief contact with its immortal spirit from across the years and beyond the grave.

When I was in college, there was a girl who had the best singing voice in school. The famous professional voices I have heard since have not been able to still the memory of hers. The voice was not only lovely in tone but revealed a sincerity of soul beyond that of most singers I have ever listened to. She had, I think, a touch of the divine fire. She being older than I, and in a more advanced class, we hardly exchanged a word in all that time. She hardly knew I existed. Yet more than one Sunday night I slipped off from my own church to hers, to hear her singing in the choir.

One night she sang a solo-setting of the *Ninety-First Psalm*. Of course I had heard the words all my life, and thought I understood their meaning. But my understanding had been superficial. For that night as this girl sang the psalm, at the last, where the opening verse is repeated—"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty"—suddenly for me a door again opened. I had a glimpse into the Holy of Holies. I knew then the true meaning of those words of the psalm, for I had spiritually experienced it.

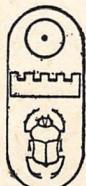
Probably few of us have the capacity for repeated exaltations. Yet each of us, if we listen with the heart, may at some unexpected and unforgettable moment have music lead us at least a little way into that region which is the threshold to heaven.



ATTENTION SCOTTISH MEMBERS

St. Andrew Chapter, Glasgow, will hold its Annual Pyramid Ceremony, Sunday, Sept. 20, 2:00 p.m., at Central Halls, 25, Bath St. Later an Appellation Ceremony will take place.

Please notify the Secretary, Mr. G. Kerr, 63, Pitlochry Dr., Glasgow, S.W. 2, if you plan to attend.



WORLD-WIDE DIRECTORY

(Listing is quarterly—February, May, August, November.)

LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.R.C. CHARTERED IN THE UNITED STATES
International Jurisdiction of North, Central, and South America, British Commonwealth and Empire,
France, Switzerland, Sweden, and Africa.

ALASKA

Anchorage: Aurora Borealis Chapter, 610 - 6th Ave. Mrs. Harold F. Wakefield, Master, 210 24th Pl., Spenard.

ARIZONA

Phoenix: Phoenix Chapter, 1738 W. Van Buren St. Neva H. Shrout, Master, 917 W. Willetta St.
Tucson: Dr. Charles L. Tomlin Chapter, 135 S. 6th Ave. Mrs. C. E. MacConnel, 3418 E. Black-lidge.

CALIFORNIA

Bakersfield: Bakersfield Pronaos. Elvera Y. Watts, Master, 2133 Roland St.
Barstow: Barstow Pronaos. Esther Clark, Master, 24143 Chaparral St., Desert Lake, Boron.
Belmont: Peninsula Chapter, Lind Hall, Masonic Way. Edith G. Doane, Master, 46 Fair Oaks Lane, Atherton.
Desert Hot Springs: Desert Pronaos. Grady R. Thomas, Master, P.O. Box 513, Joshua Tree.
Fresno: Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Ezra K. Lynch, Master, 4022 Brentwood.
Lancaster: Lancaster Pronaos. Johnie Bell Cline, Master, 4544 N. 17th St. W.
Long Beach: Abdiel Lodge, 2455 Atlantic Ave. Donald D. Lang, Master, 10061 Aldgate Ave., Garden Grove.
Los Angeles: Hermes Lodge, 148 N. Gramercy Pl., Tel. HOLLYWOOD 5-1230. R. E. Hess, Master, 3148 Laclede Ave.
Oakland: Oakland Lodge, 263 - 12th St. William L. Watson, Master, 885 Bates Ave., El Cerrito.
Oxnard: Oxnard Pronaos. Richard Everett, Master, Route 1, Box 116-A, Ojai.
Pasadena: Akhnaton Lodge, 20 N. Raymond Ave. Ettore Da Fano, Master, 390 Northcliff Rd.
Pomona: Pomona Chapter, Knights of Pythias Hall, 239 E. Holt Ave. Albert P. Schiffman, Master, 1333 S. Halinor Ave., West Covina.
Redding: Redding Pronaos. W. O. Ashmun, Master, P.O. Box 673, Central Valley.
Sacramento: Clement B. Le Brun Chapter, I.O.O.F. Bldg. Mrs. Clyde W. Boyles, Master, 741 - 36th St.
San Diego: San Diego Chapter, 4567 - 30th St. Thomas B. Harris, Master, 2430 Third Ave.
San Francisco: Francis Bacon Lodge, 1957 Chestnut St., Tel. WEST 1-4778. Clarence H. Adams, Master, 723 Rutland Ave.

Santa Barbara: Santa Barbara Pronaos. A. Ethel Dowsett, Master, 1933 San Andrea St.

Santa Cruz: Santa Cruz Pronaos. Paul J. Veatch, Master, 115 Trinity St.

Santa Rosa: Santa Rosa Pronaos. Edna W. Ward, Master, 3740 Barnes Rd.

Stockton: Stockton Chapter, 230 E. Fremont St. C. W. Copeland, Master, 640 Sargent St.

Vallejo: Vallejo Pronaos. Ralph O. Bykerk, Master, 3108 Hermosa Dr., Napa.

Van Nuys: Van Nuys Chapter, 14312 Friar St. Robert J. Hoye, Master, 12724 De Garmo Ave., San Fernando.

Whittier: Whittier Chapter, 1333 E. 2nd St. Mrs. Zane Gibbons, Master, 7208 Halray Ave.

COLORADO

Denver: Rocky Mountain Chapter, 1725 E. Evans. Doreen Whitfield, Master, 269 Delaware St.

CONNECTICUT

Bridgeport: Bridgeport Pronaos. Donald L. McCasland, Master, 14 Cedric Ave., Derby, Conn.
Hartford: Hartford Pronaos. June K. Kitson, Master, 86 Theodore St., Newington 11.

DISTRICT OF COLUMBIA

Washington: George Washington Carver Chapter, I.O.O.F. Hall, 9th & T St., N.W. Albert Ellsworth Janifer, Master, 21 - 53rd St., S.E.
Thomas Jefferson Chapter, 4420 Conn. Ave., N.W. Adele Lois Beck, Master, 1763 Columbia Rd., N.W., Apt. 33.

FLORIDA

Fort Lauderdale: Fort Lauderdale Chapter, 401 S.E. 21st St. Eugenie Francis Findlay, Master, 2401 Bimini Lane.
Miami: Miami Chapter, 3201 N.W. 30th St. Theodore T. Panque, Master, 620 N.W. 191st St., North Miami.
Orlando: Orlando Pronaos. Rufus J. Eastman, Master, Rt. 4, Box 408.
St. Petersburg: St. Petersburg Chapter, Toffenetti Hotel, 2nd St. & 1st Ave. N. Austin M. Huff, Sr., Master, P.O. Box 6062.
Tampa: Aquarian Chapter, 105½ Zack St. Marion T. Sanders, Master, 3120 Downing St., Clearwater.

HAWAII

Honolulu: Honolulu Pronaos. Eva M. Haywood, Master, 2551 Waolani Ave.

IDAHO

Boise: Boise Pronaos. Ida H. Roberts, Master, Rt. 1, Eagle.

ILLINOIS

Chicago: Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. EVerglade 4-8627. Joseph A. Delgado, Master, 341 N. Parkside.
Springfield: Springfield Pronaos. Lorne Lockwood, Master, Rt. 3, Taylorville.

INDIANA

Evansville: Evansville Pronaos. Allen Raymond Nevius, Master, 501 Monroe Ave.
Fort Wayne: Fort Wayne Pronaos. Donna B. Ray, Master, 1835 Wheeler St.
Gary: Gary Pronaos. Rafael Cadena, Master, P.O. Box 588.
Indianapolis: Indianapolis Chapter, I.O.O.F. Bldg., 5 N. Hamilton Ave. Bertha Wetzel, Master, 7050 S. Meridian St.
South Bend: May Banks-Stacey Chapter, 519 S. St. Joseph St. Guy O. Gibbons, Master, Rt. 2, Box 349, Edwardsburg, Mich.

IOWA

Davenport: Davenport Pronaos. John R. Gerdes, Master, Rt. 5, Box 170.

KANSAS

Wichita: Wichita Pronaos. Zelda Maxwell, Master, West Side Station, Box 2461.

MARYLAND

Baltimore: John O'Donnell Lodge, 225 W. Saratoga St. Frank M. Babula, Master, 5912 Winthrop Ave.

MASSACHUSETTS

Boston: Johannes Kelpius Lodge, Room 206, Gainsborough Bldg., 295 Huntington Ave. William B. Sullivan, Master, 389 Woburn St., Lexington.

Springfield: Springfield Pronaos. Mrs. Lesley Teren, Master, 17 Woodside Terrace.

(Directory Continued on Next Page)

MICHIGAN

Detroit:* Thebes Lodge, 616 W. Hancock Ave. James W. Padden, Master, 15423 Minock.
Flint: Moria El Chapter, 1433 Mable Ave. Carl Stahl, Master, 5987 Two Mile Rd., Bay City.
Grand Rapids: Grand Rapids Pronaos. E. L. Klaiber, Master, 555 Rosewood Ave., S.E.
Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Milo D. Cook, Master, 809 Vance St.

MINNESOTA

Minneapolis: Essene Chapter, 89 S. 10th St. Clair B. Marshall, Master, Rt. 2, Lakeville.

MISSOURI

Kansas City: Kansas City Chapter, 3827 Main St. Mrs. Karl R. Hille, Master, 7205 E. 107th St. Terrace.
Saint Louis: Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Ave. J. G. Huffstutter, Master, 4517 Fair Ave.

MONTANA

Billings: Billings Pronaos. Jean B. Eller, Master, 4424 State Ave.
Missoula: Missoula Pronaos. Albert Hendrickson, Master, Rt. 1, Oak St.

NEBRASKA

Omaha: Omaha Pronaos. A. C. Strohecker, Master, Hotel Room.

NEVADA

Las Vegas: Las Vegas Pronaos. David E. Dodgson, Master, c/o Transocean Airlines, McCarran Field.

NEW JERSEY

Newark: H. Spencer Lewis Chapter, 84 Clinton Ave. Herman A. Clott, Master, 6121 Broadway, West New York, New Jersey.

NEW MEXICO

Albuquerque: Albuquerque Chapter, 123½ Broadway, S.E. O. M. Wenslaiy, Master, 9709 Claremont Ave., N.E.

NEW YORK

Buffalo: Rama Chapter, 34 Elam Place. Ronald W. Rowe, Master, 19 Russell Ave.
Long Island: Sunrise Chapter, Amer. Legion Post No. 1718, 241 Rushmore Ave., Carle Pl. Ethel McWilliam, Master, 50 West Asbury Ave., Westbury, L. I., New York.

New Rochelle: Thomas Paine Chapter, Masonic Temple, LeCount Pl. George Edward Swanson, Master, 184 Ursula Pl., Stamford, Conn.

New York,* New York City Lodge, Fisk Bldg., 250 W. 57th St., Suite 814. Duffie Johnson, Master, Box 111, Village Sta., 150 Christopher St.

Rochester: Rochester Chapter, Malta Temple, 217 Lake Ave. Raymond M. Graham, Master, 186 Fulton Ave.

NORTH CAROLINA

Fayetteville: Atlantean Chapter, 318 Alexander St. C. H. Johnson, Jr., Master, P.O. Box 308.

OHIO

Canton: Canton Pronaos. Menous C. Adams, Master, 4163 Helmick Ave., Barberton.

Cincinnati: Cincinnati Chapter, 148 W. 5th St. Iona B. Carroll, Master, c/o The Lincoln, 524 E. 4th St.

Cleveland: Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. John Kafer, Master, 10787 State Rd., Rt. 2.

Columbus: Helios Chapter, 697 S. High St. Herbert H. Clifton, Master, 2443 Mecca Rd.

Dayton: Elbert Hubbard Chapter, 15 S. Jefferson St. Mrs. Carl H. Ressler, Master, 945 Harvard Blvd.

Youngstown: Youngstown Chapter, 269½ W. Federal St. Veronica Hernandes, Master, 612 Lexington Ave.

OKLAHOMA

Oklahoma City: Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Walter L. Kordis, Master, 3016 S.W. 28th.

Tulsa: Tulsa Chapter, 919 S. Cheyenne, Aurora Lodge No. 36, I.O.O.F. Hall. Woodrow D. Kehl, Master, 716 North Xenophon.

OREGON

Portland:* Enneadic Star Lodge, 2712 S.E. Salmon. Roland D. Burton, Master, 6625 S.E. 39th Ave.

Roseburg: Roseburg Pronaos. T. M. Tankersley, Master, Star Route, Box 132, Winston, Ore.

PENNSYLVANIA

Allentown: Allentown Chapter, Masonic Temple, 1524 Linden St. Miriam E. Berry, Master, 326 Hanover St., Bethlehem.

Lancaster: Lancaster Pronaos. Virginia E. Snyder, Master, 221 E. Orange St.

Philadelphia,* Benjamin Franklin Lodge, 1303 W. Girard Ave. Roy Muken, Master, 7913 Ogontz Ave., 2nd rear, W. Oak Lane.

Pittsburgh:* First Pennsylvania Lodge, 615 W. Diamond St., N.S. Albert E. Firth, Master, 547 Carlson Sq.

PUERTO RICO

Arecibo: Arecibo Chapter. Bernardo Cortes, Master, Cristobal Colon 104-F.

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The Mystery of Numbers

O
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4
6
8

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result, again, is an even number. Axiom: even numbers always add or multiply to even numbers.

Add any two odd numbers; the sum is always an even number. However, in multiplication, odd numbers multiply with one another to produce only odd-numbered totals; likewise, adding any odd number to an even one will produce odd-numbered sums.

WHAT DO THEY MEAN?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping thereby to be able to understand and control the affairs of his life. Why have most of these systems failed? Is there a true method—a practical one—for wresting from numbers their hidden values? By what essence do numbers relate to each other, and to other laws in nature?

In man, for example, we know that nature insists on numbers in certain obvious manifestations: one nose, two ears, two hands, two feet, five senses, ten fingers, ten toes, seven important glands, etc. Why? Why not one hand or three eyes or eight fingers or twelve toes?

The great philosopher, Pythagoras expounded (569 B.C.) many esoteric ideas about the function and value of numbers and their relation to Cosmic Law. Even the very words mathematics and philosophy are said to have been originated by him. Also, there are the Kabbala and the ancient Hebraic teachings about numbers and the Power of the Deity. Why did the Hebraic alphabet consist of only 22 letters? What is the mystical use and meaning of each of them?

2 II



I

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